

# Canadian priest criticizes ousted bishop

Paul De Groot

EDMONTON, Alta. — A Catholic bishop expelled from Nicaragua recently is "an evil man" who deserves exile, says a Canadian priest.

Father Joe Curcio, who has spent 33 years as a Scarboro Missionary, mostly in Latin America, says Monsignor Pablo Antonio Vega has actively worked against the interests of the Nicaraguan people since the governing

Sandinistas came to power in 1979.

Vega, 66, was probably expelled because he helped counter-revolutionary forces ("Contras") in Nicaragua win passage of a \$100-million aid package in Congress, said Curcio. Curcio is parish priest in Muelle de los Bueyes, a village in eastern Nicaragua. Curcio, who worked in Edmonton's inner city for two years, is visiting Canada for five weeks.

On a recent visit to Washington, Vega had won sympathy for the Contra cause by telling American media that the Sandanistas, accused of being Marxists by the Reagan administration, had killed three Catholic priests, Curcio said.

Curcio and another priest subsequently wrote a widely-circulated letter accusing Vega of lying to the American media, and asking him for a retraction in the United States, Curcio said.

An investigation showed that the three were not priests, but were lay catechists fighting on the side of ousted dictator Anastasio Somoza during the revolution in 1979. They were among thousands of Catholics on both sides of the conflict who were killed, Curcio noted.

Vega has admitted that his information was inaccurate, but has taken no steps to rectify the error in the United States, Curcio said.

Vega also appeared to care little about civilian casualties in the war, said Curcio. When Contras blew up a truck filled with women and children recently, Vega responded that their death at the hands of the Contras was not as serious as the indoctrination they faced at the hands of the Sandanistas, had they survived.

## At odds with Catholics

The Catholic hierarchy has been at odds with the Sandanistas since the revolution, even though several leading government figures are Roman Catholic priests.

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# Calvinist Contact

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## Daughter continues prisoner contact tradition

NEWMARKET, Ont. (M2/W2) — Even though she is only 21, Hettie Dekkema has years of involvement with prisoners. Her parents, Hennie and John Tjoelker have been M2 sponsors and their home has been open to all five of the men they have sponsored over the past six years.

Hettie has her own home now. She and her husband Theo live in Newmarket. This summer Hettie also begins her own W2 relationship as a friend to a young woman prisoner at Kingston's Prison for Women.

### Never give up

"I know that Dad was fulfilled in working with M2/W2," she says, "It gave purpose to his life, a meaning outside of the home. That's what I'm looking for."

"Dad had such high expectations for all his guys. They can do it... we're all behind them. And when they could not

do it, he felt like he really let them down. But he never gave up, and he'd say, 'Well, they will do it, they didn't do it this time, but they will do it.' And they have all made it."

"Every time I think of Ken (one of John's matches), now with his own family, buying a home, and mom and dad visiting them in Montreal — great! We did it was a family unit."

### They lack love

"What I realized with all of the guys is that they're lacking love. I remember one night at supper time when Ken was living with us. Mom and Dad hold hands every night across the table and pray before we eat."

"Ken asked them, 'John and Hennie, how long have you been married?'"

"Mom said, 'Close to 20 years.'"

"You mean you still love each other?" Ken asked.

Continued on page 4...



Hettie Dekkema

## Liberals shift emphasis on Shapiro Report

Bert Witvoet

TORONTO, Ont. — Lyle McBurney, Executive Director of the Ontario Association of Alternative and Independent Schools (OAAIS), smells a policy shift by the Ontario Liberal Cabinet in the wind. Members of the Peterson Cabinet are beginning to talk about the Shapiro Report and the impact it may have on future policy decisions.

A central recommendation of the Shapiro report is that private schools be given public funding.

### Review of policy anticipated

McBurney points to a letter dated May 15 in which Minister of Education Sean Conway stated that the Government's policy is not to fund private schools. Although he repeated that statement in a letter dated July 8, he did add that "the Government will be in a position to consider further action

regarding the Report on Private Schools in Ontario once the review of its recommendations and the public responses to them is complete."

Minister Conway's statement was backed up by a letter from Premier Peterson dated July 23, which says that "much will depend on the analysis of the responses to The Report of the Commission on Private Schools in Ontario and the review of the recommendations in the report. When these activities have been completed, we will be able to set policy directions in this area."

McBurney considers these statements significant, especially since a few months ago no one wanted to talk about possible policy changes in the light of the Shapiro Report.

The fact that Dr. Shapiro was appointed Deputy Minister and Senior Policy Advisor on July 1 was a further

Continued on page 4...

## Multiculturalism minister opens "storefront" office in Toronto

TORONTO (MC) — Multiculturalism Minister Otto Jelinek opened a "storefront" office at 720 Spadina Avenue in June to bring Multiculturalism Canada services, aid and information to the people.

The ground floor premises, comprising 2,800 square feet, and with a staff of 10 speaking at least eight languages between them, fulfils a commitment made by Jelinek last November to make Multiculturalism Canada more visible and accessible to the people it serves.

"This is a pilot project and if this new initiative proves successful, consideration will be given to opening similar offices in other large cities such as Montreal and Vancouver," said Mr. Jelinek.

Located in what is regarded as one of Toronto's most ethnocultural neighbourhoods, the "storefront" office will provide financial and technical advice, assistance and encouragement to individuals and associations.

The "storefront" office is not intended to duplicate social services for individuals that are available through other federal government operations and non-governmental agencies. Its function is rather to work with and assist those organizations who serve the people, as well as fulfil an advocacy role to the ethnic community as a whole.

The initial staff includes an information/public affairs person, five social development persons to deal with Multiculturalism programs and a Citizenship person to handle citizenship applications.

### In this issue:

Robert VanderVennen discusses his 30 years of activity in Christian education development . . . . . p.9  
Margaret Griffioen experienced GreenFest, the Christian rock music festival held in Kitchener, Ont. . . p.11  
"Theo's Masterpiece," a bellringer by Lini Grol . . . . . p.12



# Calvinist Contact

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## Editorial

## Don't forget Latvia and Estonia

Saturday, August 23 has been declared International Black Ribbon Day by a coalition of ethnic and anti-Communist groups in Toronto. People in Canada and in other parts of the world will be asked to wear a black ribbon to protest Soviet occupation of countries behind the Iron Curtain. Two television commercials produced and distributed at a cost of \$44,000 have been aired across Canada. The focus of the commercials was on the Soviet/Nazi friendship treaty which divided Europe between Germany and Russia.

Some Canadians recoil from this kind of protest. Why resurrect an act of history that took place almost 50 years ago? Isn't Soviet occupation of eastern Europe an irreversible reality by now? One radio announcer asked one of the organizers whether they were not in danger of disrupting international peace.

For a lot of Estonians, Latvians, Lithuanians, Poles,

Ukrainians, Hungarians, Czechs, Slovaks and Serbians, especially for those who live in the West, what took place in 1939 is fairly recent in memory. Many recall the days of independent nationhood. Why should their dream of a liberated homeland be denied? It took Holland 80 years to get out from under the yoke of the Spanish. Rome ruled over countries like Greece, Turkey and Syria for centuries.

All of us in the West who treasure freedom must not allow the Soviet Union to wipe out centuries of culture and history from our memories by a mere 50 years of occupation. Our Christian schools should be in the forefront of educational institutions teaching children the pre-war political maps as well as the maps of today. Estonia was a country, is a culture, and remains a people!

The price of freedom is eternal vigilance. Wear a black ribbon on August 23.

## Television was the better parent

Sometimes it's a good thing to disobey your mother, even when you're only five years old. A Massachusetts boy that age named Brent Meldrum was able to dislodge a hard candy from the throat of his playmate because he didn't listen to his mom.

His mother, who saw the six-year-old girl choke and turn blue, told her son to get away from her. "I ignored her. I knew what to do," Brent told reporters afterwards. He put his arm around the girl from behind, clasped his hands together and squeezed, lifting her off the ground. Brent had seen the same technique, called the Heimlich manoeuvre, used on a T.V. situation comedy show.

Incidents like these are fascinating for a number of reasons, the most important being that a girl's life was saved by the uncanny sureness of a five-year-old boy. God must have watched that scene with approval — one of his littlest creatures acting with such resolution and wisdom!

The mother, besides being proud of her son, must have felt a little sheepish. She almost prevented the girl's life from being

saved. Perhaps she and her son learned something about the meaning and purpose of authority. When you know that something is both essential and right, you had better do it, no matter what anyone in authority says.

Dr. Peter Schouls wrote about that in 1972 in his booklet *Insight, Authority and Power*: "Insight or knowledge *always* gives one authority, and authority is *never* gained except through obtaining insight or knowledge."

Scripture tells us that we must obey God rather than human beings. God speaks clearly each day in a thousand-and-one ways on how to act and how to live. Brent Meldrum caught some of that speech and obeyed. The fact that television was the medium of that message does not take away from its authority.

If only television would lend itself all the time for that purpose. Then children would implicitly trust everything they see on the tube. As it is now, most of the time, it's better to obey your mother.

## Letters

### Promote in joy or in sorrow

I thought you might like some help with the promotion of your excellent paper. Hence I composed the following ditty for your exclusive use: Take time to read C.C. Let it be your guide. Hold on to subscription, Whatever betide. In joy or in sorrow Use classified page. Thou soon shalt be fitted For life as a sage.

Any resemblance to a well-known hymn is purely coincidental.  
Jeff Morrison,  
Vancouver, British Columbia

### Fewer for less

In order to keep subscriptions up and the price down, C.C. should become a bi-weekly. Many people find the cost

too high. Keep up the good work, for the Lord's sake.

T. Pyper,  
Calgary, Alberta

### Evidence against Sandinistas is mounting

Your editorial on Humberto Belli's book *Breaking Faith* came as a welcome sign that the overwhelming evidence mounting against the Sandinista regime in Nicaragua does have its desired effect. Needless to say, we were thankful to read your editorial.

No doubt you will be severely criticized by some for this courageous step. However, let the chips fall where they may. The main thing is that the truth is served well.

As for your second editorial in the same issue [on U.S. aid to Contras], I can understand your concern, but wish to point out that the Contras do have legitimacy. Assistance to them is not out

of order. Many of them are Miskito Indians who have only one desire — to be able to return to their rightful place and resume their lives as they see fit.

The propaganda that puts a good face on the Sandinista regime, also busily engages in placing the Contras in the most ugly light possible. From various refugees we heard that many crimes committed by the Sandinistas have successfully been blamed on the Contras.

All this proves that as editor you are not in anybody's bag and wish to steer your own independent course. Keep up the good work!

Klaas Brobbel,  
Mississauga, Ontario

### Suggests interview with Belli

The editor of C.C. is to be commended for his candor in response

to the revelations contained in Belli's *Breaking Faith*. Your simple honesty in the face of Belli's well-documented plea for a Christian understanding of Nicaragua's present plight may draw a barrage of indignant disclaimers from some self-styled "peace and justice" activists, but I would urge you to stick with this important story, much of which remains to be told.

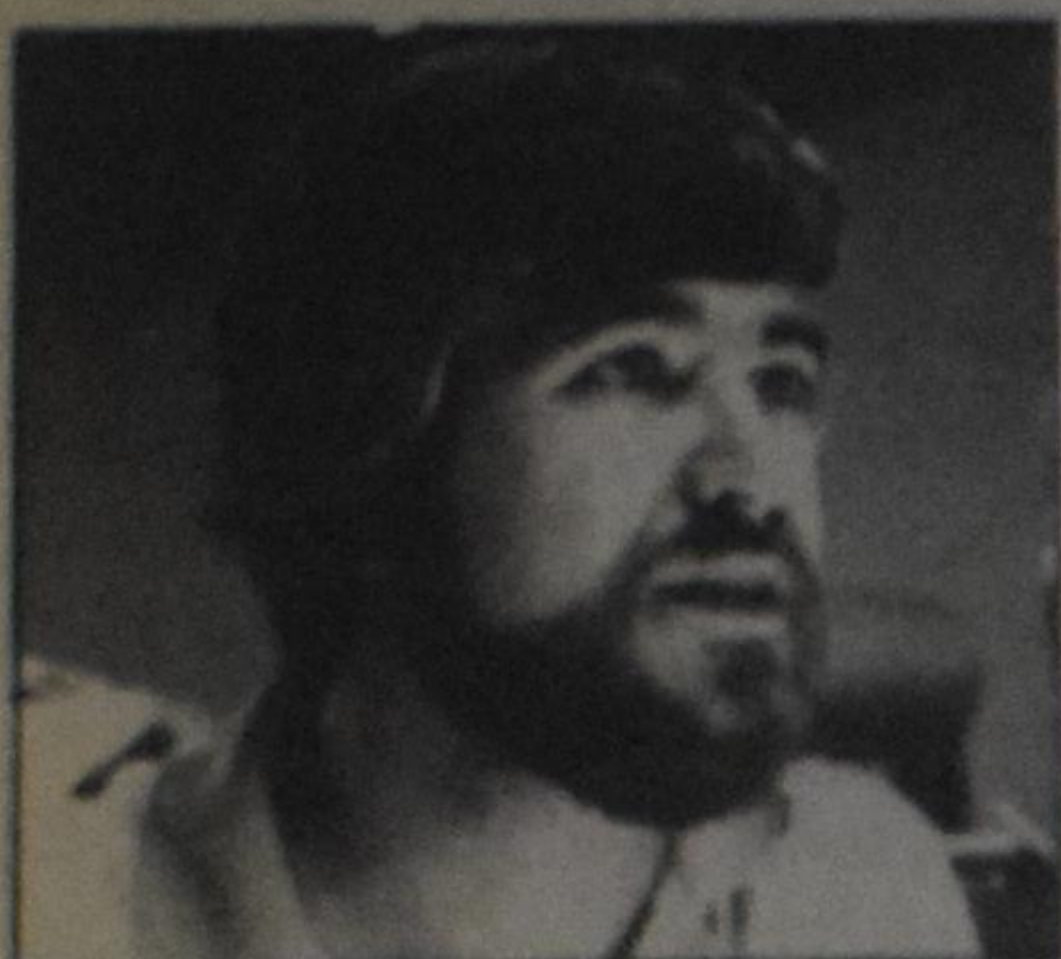
May I suggest that in some future issue you feature an extensive interview with Belli. It might also be worthwhile to ask the pro-Sandinista lobbyists to respond to the evidence presented by Belli.

The time is now long overdue for those who indulge in a muddled Christian sanction of Sandinista brutality to wake up to the fact that they have been used in the most calculating and cynical manner.

Don McNally,  
Hamilton, Ontario



## JUST A MOMENT/HERMAN PRAAMSMA



"When hands are joined during the marriage service, the one whose thumb is on top will be the master of the household."  
(Old American saying)

We are getting close to the end of summer again. A busy time for ministers in regards to weddings. From May through August many of our "eligible" men and women go through the busy and exciting time of preparing for their vows and starting a new home. It occurred to me that it is a good thing that we are not a superstitious people.

You may not be aware of it, but North America is very rich (if that's the right word) in custom and folklore surrounding marriage.

Did you know, for instance, that if you fed a cat out of an old shoe, your wedding day would be a happy one? Or that if a cat sneezed in front of the bride on the day before her wedding this was considered a sign of great good luck? It is amazing what people will believe. Just to stick to the world of animals: some folk firmly believe that to see a lamb or a dove on the way to church is a sign of good fortune, but if a pig should cross your path, you might as well turn around and go back home.

Then again, it is a sign of coming happiness and prosperity if a bride finds a spider crawling on her wedding dress. On the other hand, a bat flying into church during the ceremony is a sign of bad luck.

Superstitions connected to weddings are very old indeed. White, as a symbol of purity and innocence goes back to the days of the ancient Greeks. Veils are oriental in origin and were introduced to Europe by the returning Crusaders. Eastern women used the veil to ward off the evil eye. One of the reasons for wearing the wedding ring on the fourth finger of the left hand goes back all the way to the Egyptians, who believed that a vein ran from the fourth finger directly to the heart. The heart, of course, was the seat of love and fidelity. Later on, the Christian church argued at one point that the thumb and the first two fingers symbolized the Father, Son and Holy Spirit, while the fourth digit stood for the love between a husband and wife. The groom, during the wedding ceremony would say:

"With this ring I thee wed, and this gold and silver I thee give, and with my body I thee worship, and with all my worldly goods I thee endow."

Then, holding the ring briefly over the tip of the thumb, he would add, "In the name of the Father;" moving it to the tip of the second finger he would say, "and of the Son;" and finally over the tip of the third finger the words, "and of the Holy Ghost;" before placing it on the ring finger with the concluding, "Amen!"

Just a few more tips: it is said that a bride who breaks something on her wedding day will not get along with her mother-in-law, and her husband will take his mother's side. Always give a clergyman an odd sum of money for luck. If your husband leaves the house angry, go to a friend's place and eat applesauce. When he comes home, everything will be forgotten.

I better stop here. As I said, it's a good thing that we are not superstitious people who are constantly worried about doing things just right for fear of "bad luck" or dire consequences.

We may celebrate life and its high points as servants of the God who has liberated us from superstitious bondage, and who instead teaches us to laugh — even at ourselves. Especially on our wedding day.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

## Longer Letter

## News story on DeBruin's teachings deficient

Upon reading your article "True Church conflict in Canadian Reformed Churches" in the June 27, 1986, issue of your paper, I felt obliged to respond with a letter to the editor, in order to provide some facts for your readers.

First of all, I find your title somewhat sensationalistic and not really all that descriptive of the issue at hand.

However, my criticism is not so much directed at you. Rather, it is your source, *Nederlands Dagblad* — which has provided you with many inaccuracies.

To begin with, at no time was I ever charged by a Classis, as stated in your article. The entire matter had come to the General Synod of 1983 in appeals against the decision of a Regional Synod. The decision of this synod was appealed by my church council to the General Synod 1986.

It is unfortunate that when a correspondent tries to summarize a complex issue that something always seems to get lost in content or context. Even your translation of the first Dutch statement by the correspondent is an abbreviation, which without elaboration constitutes a completely insufficient portrayal of what I actually teach.

## All believers commune with Christ

Your second statement (about the communion of saints) is an inaccurate translation of a very deficient summary by the correspondent. Permit me to state: In response to God's Word we confess that all true Christian believers in the world have communion with Christ, and that by the power of His Word and Spirit He has made them members of His body, the Church. These believers share equally in all the benefits Christ has won for them. However, these believers do not all experience this communion with each other, due to many legitimate as well as illegitimate reasons (e.g. geography, language, culture, ignorance, unwillingness, etc.) cf. Lord's Days 7 and 21 H.C.

The Dutch summary regarding the plurality of the church is woefully

deficient; therefore, you were left with little to summarize. Besides, the correspondent should have provided the proper translation of the word "meervoudigheid."

Your words "DeBruin concludes" etc. seems to be a translation or summary of the correspondent's words "Zijn gevoel houdt in dat een gelovige zich niet bij de ware kerk kan voegen, omdat hij daar al is." It would seem that this correspondent knows my feelings or opinions much better than I do. Nevertheless, let me assure you that this statement, and also your words "De Bruin concludes" etc. is at best due to some very sloppy reporting. Consequently, it can only be considered a caricature of what I teach.

## Duty to join a true church

In brief, I teach that Article 28 of the Belgic Confession provides a scriptural norm and speaks of the need for covenantal obedience on the part of every true Christian to join, or constitute a true church with fellow Christians. They must do so not in order to become members, but because they are members of Christ, His body, the Church. As such, Article 28 does not lose its force as is being alleged I teach. Rather, it provides the biblical norm for gathering and letting oneself be gathered at the local address of the Holy Catholic Church, which can be recognized by the marks of a true church. (cf. Art. 29, Belg. Conf.)

## Rejects "open" and "closed" communion

None of the references made by the reporter to my alleged teaching about the Lord's Supper can be found in the General Synod's decisions. Nevertheless in principle I can agree with much of what you have written about it, even though these words are not mine.

My position is quite clear, i.e., I reject both the concepts "open" and "closed" communion as these are commonly understood in North America. Rather, I teach that the Lord's Supper has been given to the Holy Catholic Church in all its plurality, or local manifestations. The local elders alone have received the responsibility to supervise this Supper by opening it to all true believers and by closing it to every unbeliever or those living in public sin. As such this Supper is both open and closed; i.e., a "supervised table."

Simon DeBruin,  
Pastor of the Immanuel Canadian  
Reformed Church,  
Edmonton, Alberta

For the sake of greater clarity about our source: the article we carried was an RES story; meaning, it came our way via the Reformed Ecumenical Synod's newsletter. RES in turn used as its source *Nederlands Dagblad*. Editor

## Don't follow majority of career mothers

Maybe we should entitle Mr. Kuiken's letter on universal daycare (July 11), "Custom Child Rearing." No, Mr. Kuiken, I have no special revealed message other than what the Bible teaches us about God and His covenant with us as families, and our responsibilities as parents to convey that message to our children over and over again. A happy, close-knit family is the backbone of society.

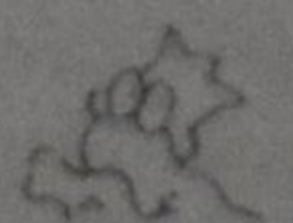
Sure, there are many situations in which there is need for daycare, but they can be handled by private business. Just because the majority of our Canadian population decided that the mother should have a career besides raising a family in her child-rearing age, in order to have more of the good things in this life, that does not mean that every one

should follow that example. The Christian community in this country should know better.

There are people who have a serious need for additional income. But Mr. Kuiken, you speak about universal

government-dictated child care bringing up our God-given children. And I do not see the need to hide behind the skirts of R.E.A.L. Women of Canada.

Hans Visser,  
Taber, Alberta



## Pontius' Puddle





## News

### Treat groups equally in their differences: CPJ

OTTAWA (CPJ) — With public debate over the consequences of Canada's Charter of Rights and Freedoms heating up, the Canadian Human Rights Act should be strengthened to protect the rights of groups as well as individuals, argues Citizens for Public Justice (CPJ) in a submission to Justice Minister John Crosbie. The government is reviewing the Canadian Human Rights Act and will be introducing amendments before the year-end.

CPJ notes that Section 15 of the Canadian Charter of Rights and Freedoms affirms Canadians' equality rights, including those of groups. The government should channel the impact of Section 15 so that group rights are respected more fully.

#### Allow diversity

Governments must recognize and deal justly with the diversity of beliefs, cultures and lifestyles that exist in its jurisdiction. Government may not be an agent for enforcing adherence to particular religious beliefs, whether Christian or otherwise. It must protect the ability of different groups, especially minorities, to live in conformity with their own convictions. It must allow for the expression of diversity of such convictions by churches and other confessional bodies and in economics, politics, education, cultural, social and personal life.

These principles of justice are crucially important when considering the area of religious freedom, notes CPJ. Clearly, to insist that a church, an atheistic organization, a religious school or religious social agency not entertain matters of religious belief and practice in its hiring would

destroy the possibility of any corporate religious expression, for such agencies would be required to become like any others. In this instance, "equality before the law," to quote Judge Rosalie Silberman Abella, means "treating them as equals by accommodating their differences," for "ignoring differences may mean ignoring legitimate needs." (*Report of the Commission on Equality in Employment*).

#### Equal in differences

Yet many religiously-based social service agencies and similar groups are now uncertain about the provisions of Section 15. For example, can Jewish Family Services insist on placing children for

adoption in Jewish families? With the advent of Section 15 and its prohibition of discrimination on the basis of religion, agencies such as this one are in some doubt about the legality of this policy.

CPJ argues that the intent of Section 15 is to treat us *equally in our differences*. It recommends that such religious communities, organizations and agencies have equal status with secular ones, that such groups not be discriminated against on the basis of religion.

CPJ urges the government to amend the Canadian Human Rights Act to specifically guarantee group rights in keeping with the letter and spirit of the Charter.

### Canadian priest criticizes ousted bishop

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Curcio said he and his bishop, Salvador Schlaefter, understand each other's position even though Schlaefter, like most Nicaraguan bishops, opposes the Sandanistas and supports the Contras, Curcio said. Curcio anticipates no difficulty in returning to Nicaragua in spite of his criticism of the Nicaraguan hierarchy.

Curcio says the attitude of the Nicaraguan hierarchy is fundamental to the continuance of the war.

"If they changed their attitude, the war would end tomorrow," he said.

Nicaraguan bishops could get assistance from bishops all over the world in their efforts to end the war, if they wanted to, Curcio noted. But bishops are reluctant to criticize each other, and American bishops are

unable to speak strongly against aid to the contras because of the position taken by Nicaraguan bishops, he said.

Although the Pope, travelling in Colombia, said he was "saddened" by the Sandanista's "almost incredible act" of exiling a bishop, Curcio said Vega's departure from Nicaragua is a "moment of joy."

Reagan has declared a "sentence of death" on the Nicaraguan people, said Curcio, who has buried many victims of the conflict from his own parish.

"It's like removing a weight of stone, like taking a thorn from a wound, to have this man out of there," Curcio said.

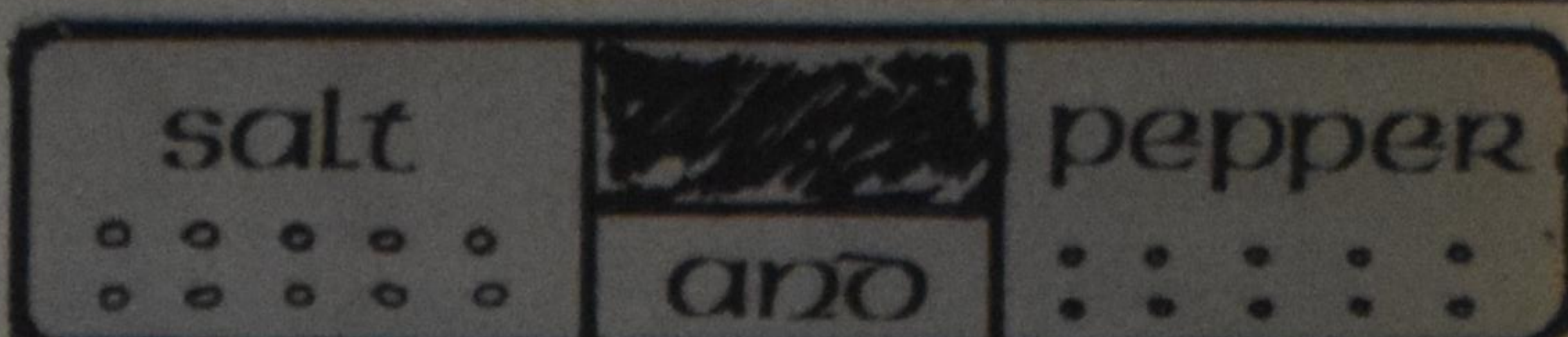
"He is an evil man, because he uses lies against his people."

### "Every campus strategy" for evangelism begun

SAN DIEGO, Calif. (EP) — A group of youth workers representing over 50 denominations and organizations has combined efforts toward a common goal: to establish a ministry to every high school campus by the year 2000.

The organization, known as the National Network of Youth Ministries, is compiling a directory listing each U.S. high school campus, and any youth worker known to be focusing ministry toward that campus. The list is still being compiled, but so far over 1,000 youth workers have been identified as having ministries to one or more of America's approximately 24,000 public high schools.

"The Network" has been in existence since 1981, and includes organizations such as



Hospitality, the entertainment of guests with kindness and liberality, has gone the way of the horse and buggy.

That thought came to me as I heard for the "so manyest" time the complaints of people who were expecting guests and who felt that they had no time or money (or inclination) to bother with them.

What has happened to us? We have more material wealth than any generation before us and if we feel that we lack the time to share it with others, we should straighten out our priorities.

Let us recapture the spirit of hospitality and once again create a warm and friendly place for our guests. It pays!

Hospitality enriches both the giver and receiver.

*Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.*

### Liberals shift emphasis

... continued from page 1.  
sign of encouragement, according to McBurney.

He believes that some good work done at the local level by independent school supporters is paying off. It was London Christian school supporters Hank vanderLaan's and Henk Vandezande's letters to the Premier that started an exchange of letters with the Government.

McBurney thinks that the Liberal Cabinet will await that decision before setting new policy after its own review of the Shapiro Report.

The Ontario Alliance of Christian Schools differs with OAAIS on one aspect of that

report. OAAIS favours taking a serious look at the proposed "associate school" model, trying to ascertain whether or not it allows co-ordination of funding and sharing of services without giving up essential freedoms.

The Alliance is of the opinion that association will take away essential freedoms and has decided to approach the Ministry with a "co-operative independent school" model.

Whatever the model, McBurney thinks that the next school year should be an exciting one in terms of possibilities of public funding.

### Daughter continues prisoner contact tradition

... continued from page 1.

"I think it was hard for him because he'd never experienced anything like that, but I think he really enjoyed it too."

When Hettie talks about the

fellows whom John befriended and who stayed at their home, she thinks of them as brothers. Like all brothers, you get angry at them occasionally, and you cover up for them at other times.

Another ex-prisoner, Doug, was in and out of jail several times, and always struggled to deal with his alcoholism.

Hettie recalls one time that Doug came into the restaurant where she was a waitress. He was drunk, and had obviously been in a fight.

"He probably would not have come in if he had known I was working there. I started crying when I saw him in that condition, and called Dad. We were all upset."

"The fact that we were crying, showed him that we loved him. He wasn't just someone that Dad visited; he was a brother. It hurt us to see him like that."

Sharing her parents was not always easy for Hettie and her brother. But it has left her with a model that she has chosen to follow.

*Reprinted with permission from Reaching Out.*

### Invest in Christian Reformed Churches and Christian Schools in Canada

through the Ontario CRC Extension Fund and the CRC-Community-RRSP

The Extension Fund was established in 1970 by members of Classis Toronto and now serves the whole CRC community in Canada. It relies on the CRC community for funds and offers competitive rates set quarter annually. Because administration costs are low, churches and schools are able to obtain mortgages at below market rates.

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Deposits earn 8.25%, RRSP deposits approx. 7.25%

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Does your church or school need a mortgage?

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## Pressreview

Carl D. Tuyl



**M**irror, mirror on the wall, who is the fairest of them all? The Liberal mirror keeps saying: John Chretien, John Chretien, much to the displeasure of a certain Mr. John Turner. I was at Calvin College in Grand Rapids, Michigan, when there was an election in Canada. The next day a sign in the commons read, "A certain Mr. Trudeau has won the election in Canada."

The political scene, in the absence of the boys from the Hill, was dominated by the Stevens commission of inquiry. The former minister's holdings were, as is required, put into a blind trust. It has become apparent that that trust was about as blind as a two-year-old eagle. It could not even be called cross-eyed.

And who keeps working even in the summer? Our own beloved rosewater socialist Ed Broadbent, that's who! He travels around in Quebec, where people used to think that the letters N.D.P. stood for a stubborn influenza virus. Ed

Broadbent is telling the populous about socialist ideals, and he does it in French, even. The N.D.P., by the way, celebrated its 25th birthday. Happy birthday! I hope there was a cake with red icing.

**F**or two friendly heads of state, Mulroney and Reagan have had a record number of fall-outs. The latest friendly fight is about another American knife in the back of us good guys. The Yankees are dumping grain all over the world, undercutting not only the Canadian price, but also a lot of other grain producing countries. Mulroney wrote another "Dear Ronnie" letter, and got zilch as results. All this while free trade negotiations are going on. Of course the Americans simply put to practice a lesson taught by the European Common Market countries where agricultural products are subsidized to the hilt. If you want to know what sin is, just consider the fact that many people of this world are

still hungry or malnourished while other countries do not know how to get rid of their crops.

**F**ortunately there is also good news in that area. Canada is launching a major program of financial aid and technical assistance to develop and rehabilitate the Philippine economy. Which brings me to another thought: What is happening to that resolve of the Christian Reformed denomination to eliminate hunger in Sierra Leone? And under the heading "What happened to ..." we also remember that voluminous report of what was called the Nielsen task force. Remember that impressively thick pile of reports that the former deputy prime minister so glibly and proudly tabled in the House? The report was to bring about uncounted millions of dollars in savings. Every volume was referred to a different committee. Where has all that gone? Gone with the wind,

maybe?

**B**ill Vander Zalm has become British Columbia's premier. He is the one who told the recipients of welfare assistance to get out and go to work in a province where jobs are as scarce as Roman Catholic nuns in the Presbyterian Church. Vander Zalm is politically more to the right than Gorbachev is to the left. Of course, now that he is in office, he will probably cool it slightly with all the "make 'em work for a living" demagoguery.

**T**here'll always be an England! While the rest of the Commonwealth countries (including countries where they would just as soon cut your head off than give you a fair hearing) are clamouring for sanctions against South Africa, the Iron Lady thumbs her nose at all of them. "The English are different, my dear." Once, when there was such a terrible fog over most of

the English Channel that the ferry boats could not ply the waters, papers in England came out with the headline, "The Continent Isolated."

According to this correspondent the whole sanctions debate is a lot of empty threats anyway; on top of that, hypocrisy of unadulterated calibre, and fruitless to boot. The coming apocalyptic bloodbath in South Africa is inevitable. When conflicts can be solved in blood, humankind always chooses for that option rather than for peaceful negotiations. We are that kind of people. If you don't believe me, make a trip to Margraten or Menteng Poeloe in Djakarta. It's a macabre thought, but I am not the first one to express it. There was a certain duo, Olevianus and Ursinus who said it long before me. They added, however, "unless touched by the Spirit;" and so we live in hope.

*Carl Tuyl is pastor of the First Chr. Ref. Church in Kingston, Ontario.*

## Hymn Society uses Seerveld's hymn, Brink's expertise: An "upper" for church musicians

Marian Van Til

**TORONTO, Ont.** — At its annual July conference, held in Canada for the first time, the Hymn Society of America (HSA) devoted one evening to a festival of contemporary Canadian hymns. One of the dozen pieces selected to be sung was "O Christ Our Lord, Dear Son of God" written by Dr. Calvin Seerveld, senior member in aesthetics at Toronto's Institute for

Christian Studies. Seerveld is also a member of the Christian Reformed Church's *Psalter Hymnal* Revision Committee which will have completed almost 10 years of work when the church's revised hymnal appears in May 1987.

Seerveld's hymn text, set to a vigorous tune by contemporary composer William Davies, will be included in the new *Psalter Hymnal*.

The talents of Dr. Emily

Brink, *Psalter Hymnal* editor, were utilized by the society as well. Brink led a workshop on Psalm singing and is a newly-elected member-at-large of the HSA's Executive Committee.

The conference was a church musician's dream come true. It allowed registrants to benefit from the expertise of a wide variety of illustrious hymnologists, hymn writers, composers, organists, and hymnal editors from a number of church traditions. And through its three (public) hymn festivals held on consecutive nights, and its morning and afternoon worship, it introduced attendees to — or reacquainted them with — at least 70 hymns, old and new.

The HSA, whose headquarters are at Texas Christian University in Fort Worth, Texas, has 3,500 North

American members. It maintains cordial relations with the European-based International Hymn Society as well. Its quarterly publication, *The Hymn*, is a valuable and easily readable resource for church musicians.

Emily Brink is eager for more Christian Reformed musicians — and pastors — to join the Society because it is a unique source of education and inspiration, with opportunities to exchange ideas with North America's best church music

scholars and practitioners. (If this conference was typical, it's also fun; definitely not a stodgy group.) Anyone interested may join — dues are under \$30 (Can.) annually, which includes a subscription to *The Hymn*.

Information about the Society and next year's conference which will be held in Fort Worth can be obtained by writing to: The Hymn Society of America, Texas Christian University, Box 30854, Fort Worth, Texas 76129.

### A downtown nest

**CALGARY, Alberta** (Canadian Scene) — Citizens of this city became foster parents recently when a pair of rarely seen peregrine falcons built a nest on the ledge of the downtown Len Werry Building. Four eggs were laid by the female bird, of which

three proved fertile.

A television monitor was set up in the lobby of the Alberta Government Telephone Tower so that Calgarians could view the mother and her three chicks. Naturalists were on hand during lunch hours to answer the public's questions.

### Hazel

*Sometimes between the wrinkles and  
The creases in your old, old face,  
Between the shaking of your hand,  
I see you stand with childish grace,  
Beside your mother for a while,  
With flowing hair and rosy skin,  
With shining eyes and dimpled smile,  
The child you once just might have been.*

*Your mother brushed the hair that now  
Has fallen out in patches grey,  
Deep, greasy furrows line your brow,  
And you forget most things you say.  
You tell me over and again,  
Of how your father sang a song,  
Of things that happened to you when  
Your flesh was firm and you were strong.*

*Not many people visit you,  
Because one room is all you keep,  
The putrid smell reviles the few,  
So you stay in and mostly sleep.  
The early evenings that I  
At six or seven come to call,  
I hear the creaking bedsprings sigh,  
And feel the wind blow through the wall.*

*Yet when your twinkling eyes light up  
With pleasure at some small, small thing,  
I see you drinking at the cup  
That would not much to others bring.  
The years fall back and for a while,  
It is again a child I see,  
The sermon on the mount, you smile,  
God blesses meek simplicity.*

Christine Farenhorst Praamsma,  
Owen Sound, Ontario

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# Church

Marian Van Til, page editor

## Pastoral Pondering

### I was a stranger ...

Siebert VanHouten

As we look back on our childhood we all have some vivid experiences which have made a lasting impression upon us. One such experience happened as I was visiting my grandfather's village. Growing up in a rather large and impersonal city I was impressed by the sense of community and togetherness. I was one day especially impressed by the comments of my grandfather after seeing someone whose appearance and behaviour seemed rather strange to me. I asked who he was. The reply was that he was "crazy John." He was the "village idiot."

The "village idiot" was the person who was different, yet he was tolerated if not accepted as part of the community. He belonged, and in their own way people loved him and cared for him. The "village idiot" may have been different in appearance and behaviour, but they knew that his place and home was among his family, friends and neighbours. He belonged.

Not all people who are different due to mental or physical handicaps or people with mental illness were, or even are, being treated as well as "crazy John" was. It is not all that long ago that a favourite pastime on Sunday afternoons was to take a stroll through the mental hospital grounds to watch and be amused by the "crazies." It was a free freak show. The word bedlam was coined by visitors as an alteration of the word "Bethlehem," the name of an insane asylum in London, England.

### Church on the sidelines

As a chaplain I see many people who are considered the outcasts of society, the mentally ill, the prisoner and the elderly. And I see the church more often than not standing on the sidelines amused if not perplexed by those who do not fit into our middle class values and behaviour. I see our churches wanting to do evangelism, but not always ready to welcome and accept the unwed mother, the person addicted to alcohol or drugs. I hear of much loneliness even within our own congregations. We feel uncomfortable with those who think or act differently than we do.

Jesus said that He came to heal the sick; those who are well have no need of a physician. It is not until I realize that I need Him as a healer that I can accept those still needing to be healed. It is not until I see that I was also a stranger that I can welcome the person I find strange. The church is that community that must be open to other people. It is the one place where in the truest sense of the word I may say that I belong. It is the place where I am accepted not because of what I am or what I can do, but where I am accepted because God loves me.

One of the tasks we have as church is to let those who experience alienation and abuse know that the church is a place, a community where they can feel accepted and acknowledged as image bearers of God. As we begin to shape our churches as a community for "strangers," who were born into the church or who came from the church, we begin to experience what it means that we have been made into a new people, a new community loved and redeemed by Christ. A community which transcends physical or mental handicaps; a community which erects no barriers to keep out those who are different from us.

Rev. Van Houten is regional co-ordinator of pastoral services, based at the Hamilton Psychiatric Hospital, Hamilton, Ontario.

## Missionary is working herself out of a job

Joy Witte

"I'm naive about what people can do; I expect them to be able to do anything and they live up to it," says Janne Ritskes, community developer in the Philippines for the Christian Reformed World Relief Committee (CRWRC).

Home on furlough until the end of August, Ritskes, 43, daughter of Rosely Ritskes of Nepean (Ontario) and former retail store manager in Ottawa, will return to Manila for two more years "to finish work in the area I'm in."

She notes that the work will be somewhat different because of the recent government changeover. "With freedom of expression, speaking up is catching on," Ritskes says. "To make real changes, many people for whom life is a question of survival have to learn that there are avenues for them to get what they need."

Ritskes trains community leaders to help identify and solve local problems. She encourages the formation of Christian Service Groups (CSGs) in squatter settlements around crowded Manila to set up nutrition classes, sanitation



Janne Ritskes converses with two young friends in the Philippines

### Mennonites are returning to Canada

OTTAWA (EP) — Over the past 65 years, there have been Mennonite movements from Canada to Mexico, Paraguay, Bolivia and Belize. Recently there seems to be a mini-exodus of Mennonites moving back from Latin American countries, according to the Mennonite Central Committee in Canada.

Throughout the past decades, Mennonite families and sometimes small groups have returned to Canada. But it is estimated that at the current rate, between 500 and 1,000 Mennonites will emigrate from Paraguay. The number coming from Mexico this year might be even greater.

### Rime or reason

*Pastor Pete, somewhat obese, determined he should diet; hence, he dined on wine and cheese and nearly caused a riot.*

Klaas Sis

*With highest expectation I listened for the Good News, but to my consternation I only got the blues.*

Sy Nodd

programs, small loans, income-earning projects and Bible study meetings.

"It's so good to work with people's spiritual, emotional and physical aspects and to see growth in each area," Ritskes says. "CSG members are deeply concerned about their neighbours. They teach, encourage, comfort, advise and pray for them."

With CRWRC sponsorship, the CSG of General Mariano Alvarez helped Mr. and Mrs. Verzo with a "live piggy bank." Mr. Verzo had been underemployed for many years and had taken to drinking as an outlet for his frustration. A small loan for two pigs gave him new incentive. His drinking has stopped, one of the pigs has just produced her third litter, and the Verzos have become vibrant additions to the church.

In the settlement of San Francisco Del Monte, a successful CSG is determined to become financially independent while maintaining the quality and outreach of its program for the poor. By having several rummage and clothing sales and sponsoring a concert, its members have collected more than three-fourths of its \$18,750 budget, Ritskes happily reports.

One of her objectives for the next two years is to develop a program for enabling the CSGs to help each other.

"In Christian community development," Ritskes says, "changes that are impossible for one person to accomplish are caused by many people working together, with God's blessings."

She adds, "In my work, every day is a story. It's a great life!"

## Church news

### Christian Reformed Church

#### Declined

— to Mount Brydges, Ont., Rev. Harry Vriend of Goderich, Ont.  
— to Palmerston, Ont., Rev. Peter W. De Bruyne of Second, Brampton, Ont.

#### Accepted

— to Peace Community, Calgary, Alta., Cand. Charles Claus  
— to Hope, Thunder Bay, Ont., Rev. Gerrit Haagsma of Fort Wingate, New Mexico

#### Called

— to Ancaster, Ont., Rev. Gerrit J. Bomhof of Maranatha, Lethbridge, Alta.  
— to Kincardine, Ont., Cand. Sidney Couperus

#### New church in Frankford, Ont.

— On June 12, an organizational meeting, the final step in the process of establishing a new Christian Reformed Church, was held in Frankford, Ontario.

Frankford CRC will hold services Sundays at 10 a.m. and 7:30 p.m. at 26 King Street, North, Frankford.

The church's clerk is John Brak, R.R. #1, Frankford, ON K0K 2C0.

### Canadian Reformed Church

#### Called

— to Ottawa, Ont., Cand. P. Feenstra of Hamilton, Ont.

#### Declined

— to Calgary, Alta., Rev. J. Van Rietschoten of Chatham, Ont.

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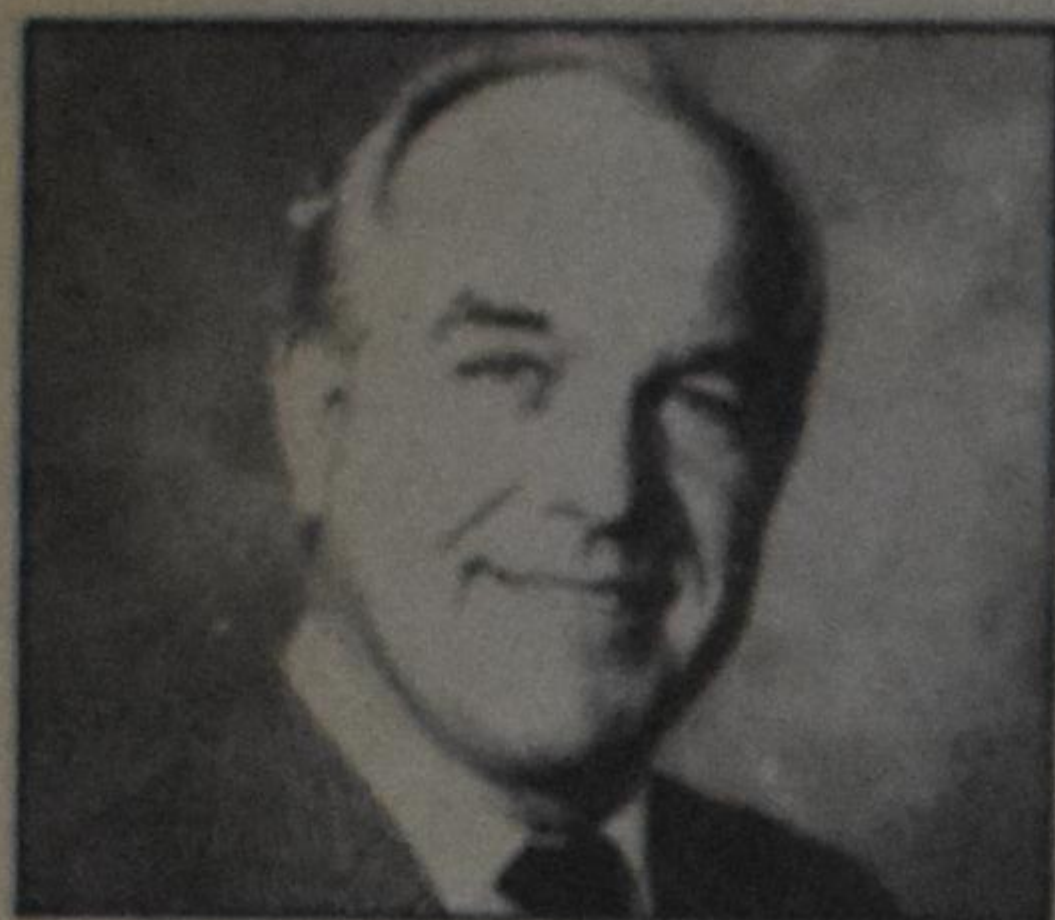
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## Canadian Church Scene

Jacob Kuntz

## Poverty, prayer in public schools and a Presbyterian probe

### Strange mix

People often go from the one extreme to the other. In the past it has happened often (and it still happens) that followers of different religions persecuted and killed each other. The books of history tell us gruesome stories about this intolerance and impatience. But today we see people go to the other extreme; they act as if basic religious differences (in fact: the whole question of truth) are no hindrance to praying and worshipping together. We found the following article in the *Mennonite Reporter* of May 12, 1986:

On October 27 the leaders of the world's great religions will gather at Assisi, Italy, birthplace of St. Francis, to pray for peace. Pope John Paul II announced the event in January; there was immediate response from Christian, Buddhist, Jewish and other religious leaders. "By praying together we are not saying our religious differences no longer matter," writes Catholic columnist Ivan J. Kaufman. "What we are saying is the human qualities which unite us outweigh the differences. Protestants and Catholics, Buddhist and Jews, Hindus and Moslems will continue to argue about their beliefs — sometimes fiercely because these differences really do matter — but what must come to an end is the age-old practice of killing each other when we disagree." The prayer service at Assisi "is rather dramatic evidence that we have come to realize the world can no longer afford the holy wars and crusades which have so often marked our past."

### About poverty

The *United Church Observer* is preoccupied with social issues. It pays much attention to matters like injustice and discrimination in our society. Its May 1986 issue was all about poverty. Of course no thoughtful Christian can push these issues aside (even though the church must be involved in other issues too — for instance, the pursuit of truth). Israel's prophets so often fulminated against injustice in Israel. God cannot condone it. In "Observations" we read the following:

The way a society does its business is the reason there are poor people. We live in a society that now says 10 per cent unemployment is an acceptable saw-off for technical progress, a society that says if people weren't so lazy, they could find work; a society that resents paying welfare to the disabled and marginalized; a society that sees the crumbs of our charity more worthwhile than justice for all.

Poverty is a scandal. Poverty is not only immoral and un-Christian, it is anti-Christian. It is clear that poverty and injustice are at the heart of Jesus' preaching and teaching. We've just managed to spiritualize and trivialize His words, to suit our modern-day economic system.

Food banks have become the symbol. Lineups of once-proud people outside churches show better than anything our charity mentality. It is cheaper and easier to give charity than to change systems. It make us feel good. It also makes us feel better than "those less fortunate." It's got nothing to do with fortunate; it's got

everything to do with justice.

The church sent a poster around a few months ago with a quotation from the saintly Brazilian, Dom Helder Camara. "When I give food to the poor, they call me a saint. When I ask why the poor have no food, they call me a communist."

Justice challenges the status quo. Charity challenges nothing. But the prophets and Jesus cry out for justice.

### Religion in public schools

The question, "Should there be 'religion' in public schools, and if so, in what manner?" keeps coming up in the Canadian church press. Dr. John Redekop (in the *Mennonite Brethren Herald* of May 2) is not so much interested in forced prayers and Scripture readings. That practice may well fade, he says; perhaps that's no great loss. But the school is still a place where Christianity should be prominent — as a voluntary pursuit and as a major element in various courses of study. We quote:

A merely ritualistic repetition, or hearing of a prayer and the unexplained reading of some verses may do some good, but may also function as an inoculation against the real thing.

In more than a few schools with which I am familiar, most students "turn off" when the Lord's Prayer is to be endured and gotten over with as effortlessly and as quickly as possible. Unfortunately, such school-inculcated attitudes readily spill over to Sunday School, to church services and to home devotions.

However, the (Salvation Army) *War Cry* (June 7, 1986) defends the practice of prayer and Scripture reading in the public school. We give the following quotations of their "commentary":

What the opponents of religion in schools ignore is that to remove this historic foundation from the education system is to discriminate against those students, parents and teachers who know that spiritual values are essential.

It is impossible to have "religionless" teaching. Every subject has values attached to it. Each teacher imparts knowledge from a base of personal assumptions. The teacher who is a militant atheist is "pushing" a religion just as much as the teacher who is a Christian.

And those who rigorously would remove every reference to the Christian faith from schools are denying students the freedom to be exposed to one of the cornerstones of our civilization. In the process such people distort history, breed intolerance, and produce school graduates who have knowledge without wisdom; who have learned all the "hows" of life but know none of the "whys."

Education without a prayer, or without Scripture reading, is a foolish attempt to pretend that there are only facts in the world; that students must be kept from the "corrupting" influences of Christianity at all costs.

It is past time for the silent majority who value the healing and restraining influences of Scripture reading and prayer in schools to start speaking out. Let the school boards and the governments know! Stand up for what is right!

### Decline in membership

Membership losses are, as a rule, not a good sign for a church. In *The Presbyterian Record* of June 1986, James Ross Dickey points out that in 1985 The Presbyterian Church in Canada lost 354 communicant members, that church school enrolment fell by 1,764 and that the number of Presbyterian families was down 1,231. (The number of "adherents" however was up from 47,895 to 52,942!). Traditional loyalties don't have the hold on people that they once did: in brand names, entertainment, politics ... or church affiliation. There are fewer genetic Presbyterians; people who simply inherit their denominational loyalty from their parents and sustain it at the same intensity. (In view of

The editor is of the opinion that the church has to make a better effort to educate its members, and says:

Right now, for almost all congregations, the sermon has to do it all — substance, content, growth in understanding. The percentage of congregations in which there are educational opportunities for adults — other than education in losing weight, Scottish highland dancing, flower arranging and the like — is less than one per cent. That is, without hyperbole, pathetic. If ministers haven't time for such opportunities, I question their priorities, or those of the congregation. Surely the opportunity presented calls for more than the provision of "safe" entertainment.

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

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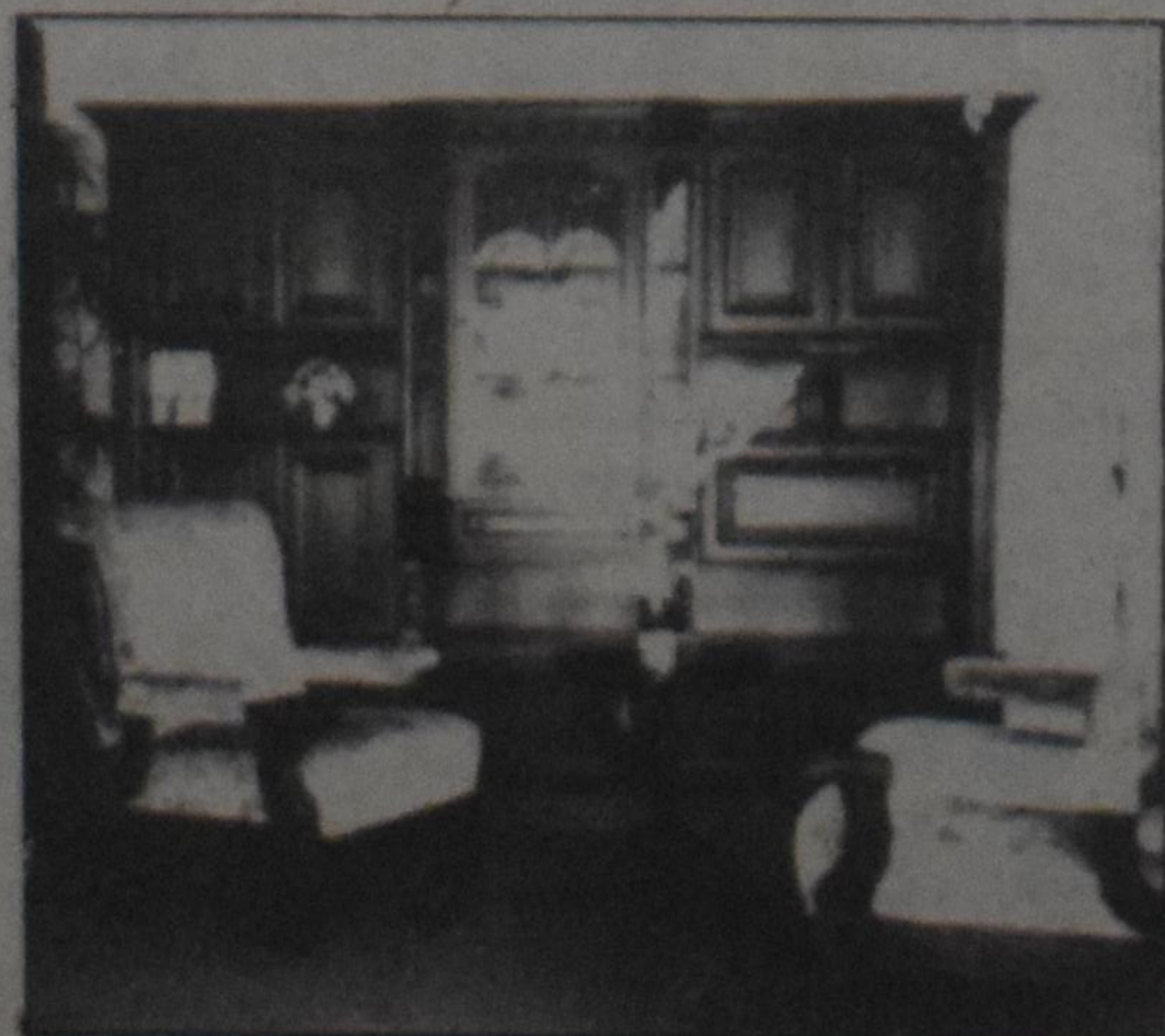
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Education

My grandfather

Joel Siebenga

The Lord has made a lot of people. All of them are special to Him. But there are some that are extra special. One of these special people is my grandfather. He is so special not because of what he has or is, but rather of what he does not have and how he has overcome his disability. You see, he does not have hands, but has metal hooks as hands.

On April 2, 1929, Harry Siebenga and his brother Siebe Siebenga landed at St. John, New Brunswick, after a very long boat trip from their native town Wartina, Holland. Not exactly impressed with the dirty air of St. John, they boarded a train headed for Alberta. They arrived in Lacombe, Alberta, on April 6 to be greeted by a man named Reinder VanDyk. Little did they know that this man would in the future become Harry's father-in-law.

After about one year in Lacombe, Harry decided to move to British Columbia to find work. After two years in B.C., Harry had enough

money saved to begin homesteading with his brother in Alberta. He travelled like they all did during the depression. He jumped on a freight train. But of course you cannot stay "on" forever. In Revelstoke, B.C., he jumped off the train only to jump into the path of an oncoming train.

He did not remember much after that. The next thing he remembered were white faces looking down at him and somebody saying, "It could just as well have been his head. What is a guy supposed to do without hands?"

He set out to prove them wrong.

Within six months he had his artificial arms; in another month he was farming with his brother Siebe in Alberta. He never looked back. Harry became an excellent horseman. He could handle horses better than the best horsehandler. In 1941 he married Fokie VanDyk (now my grandmother). She was a strong farm girl and known for her hard work. In 1942 their first child (my uncle Wayne) was born.

As far as children go they sure had good success in the future years. They had six more boys and two girls. That gave my grandfather lots of hands on the farm. However the children were also a reason for the separation of the brothers Siebe and Harry, for they caused some fighting and disagreement between the wives and kids. It was because of this that my grandfather bought himself another farm.

My grandfather and grandmother would never have made it without their sense of humour. They had lots of fun together! Once they were hanging wallpaper in a room of their new house on their new farm. In those days the self-stick wallpaper was unheard

of. Instead they used wallpaper stick-fast glue — the kind two elephants could not pull apart. You can imagine how my grandfather's two hooks worked when putting up wallpaper. You are right! Right through it every time. "Oh well," said grandfather, "we will put a calendar over that." My grandmother knew that by the time they were done there would be lots of calendars on the wall.

But grandfather's hooks came in handy at other times. My dad tells me about how he would get his ears pinched if he was not sitting still in church. That must have hurt. There was never anything too hot that my grandpa could not handle with his steal hooks. The boys would sometimes play tricks on him. Because he could not take the peppermints out of his pocket they would take a handful of peppermints instead of the one they were supposed to take. Once they even tried to weld his hooks together so as to protect their ears in church.

All in all the family knew nothing but their father with two hooks and that is how I know my grandfather. But he also means more than that to me. My grandfather has a strong Christian faith. He is also a person who likes to tell me stories about himself and they are always filled with a real laugh. So if you hear me talk of grandpa hooks, you know I am thinking respect, awe and some tender thoughts.

Reprinted from the Knox Observer, Bowmanville.

Why go to a Christian school?

Bert Van Niejenhuis

To mature in your Christian perspective

A. Our understanding needs depth and perspective. "Now we see through a glass darkly." (1 Cor. 13) Christian school teachers are committed to help you deepen your Christian understanding of the world.

B. Once you have gained more biblical insight into your studies (all the way to a Christian liberal arts college!) you will be more able to put your Christian view of life into responsible practice.

To honour Christ's desire to be Lord of your education

A. We need much more than a "Religion" class to help us as Christian students. The position which says that Christian schools exist primarily to teach students about the Bible (narrowly speaking) and teach students Christian morals are not seeing the whole picture. Christian schools exist to challenge students to learn God's will in every subject. In mathematics, we must answer the question, "What does it mean to be a Christian mathematician?"

B. You do not need certain electives in order to graduate from high school, although it would be great! You do, however, need a broad understanding of God's creational norms in the mandatory academic subjects. A Christian school is committed to sharing those norms with you.

To learn how to oppose institutions which attempt to neutralize Christ

A. Friendship with the world is enmity with God. Balaam could not remain friends with Balak, king of Moab, and please God. He had to choose at a personal cost. Daniel and his friends did not eat from the King of Babylon's royal table. Daniel did not forget to pray as was his custom after a royal edict forbidding the practice. God blessed the faithfulness of Daniel and his three friends. Paul challenged King Agrippa to accept the whole gospel — including the resurrection or else to disbelieve at his own peril.

B. The Christian school, with all its weaknesses (like the Apostle Paul) challenges the wisdom of this world (foolishness!) with the wisdom of God. On whose side are you?

To grow as a member of the Christian community

A. Jesus' disciples did not go to the school of the Scribes and Pharisees — they went to the school of Jesus. Learn your Christian views of life at a school where the Name of Jesus is honoured and promoted.

B. 1 Timothy 3:16 states that learning the Scriptures [and its implications] "will equip you for every good work." The Christian school attempts to honour that promise.

C. If your perspective and Christian walk of life are already quite mature, others need to benefit from that. Jesus said, "To whom much is given, much will be required." We are to build up the body of Christ. Paul says, "Do good to all men, but especially to the household of faith."

Reprinted from Calgary Christian School Newsletter.



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## Education

# 30 exciting years of development work

*An interview with Dr. Robert VanderVennen*

Bert Witvoet

When it comes to Christian colleges, most people are buttresses — they support them from the outside. Dr. Robert VanderVennen may be considered a pillar of post-secondary education. This year he celebrates 30 years of pioneer work done for the following colleges: a small Presbyterian college in Mississippi; Trinity Christian College, Palos Heights; Institute for Christian Studies, Toronto; The King's College, Edmonton; Alta Vista College, Seattle; Redeemer College, Hamilton.

Thirty years ago, while Bob was doing chemical research in Washington, D.C., Calvin College in Grand Rapids offered him a teaching position. If he had accepted that offer, he might never have ventured into the administrative and development work that later awaited him. Whether to go to Calvin or not was "the hardest decision I ever made," says VanderVennen. "It took me a month of real agonizing."

and for prospective teachers. VanderVennen's name was mentioned, and that's how he ended up teaching chemistry in Mississippi for three years. Calvin Seerveld, now teaching aesthetics at the same institute where VanderVennen is Director of Educational Services today, joined him two years later.

Unfortunately the President's vision soured, and in 1959, VanderVennen and Seerveld headed for Palos

seven years of that time, he served as the chief executive officer, since Trinity, being still a two-year college, had no president. This placed Bob at the centre of curricular and developmental matters.

With the coming of a new president in 1969, things began to change at Trinity. "All kinds of unhappy things took place" eventually resulting in a mass exodus of people like Seerveld, DeGraaff and VanderVennen.

An interesting thing, says VanderVennen is that the Trinity curriculum was a very innovative curriculum. It was designed by Professor Harry Jellema, of all people. Jellema, a Professor of Philosophy at Calvin College, was considered a foe of the "Dooyeweerd" school of thought. "Jellema

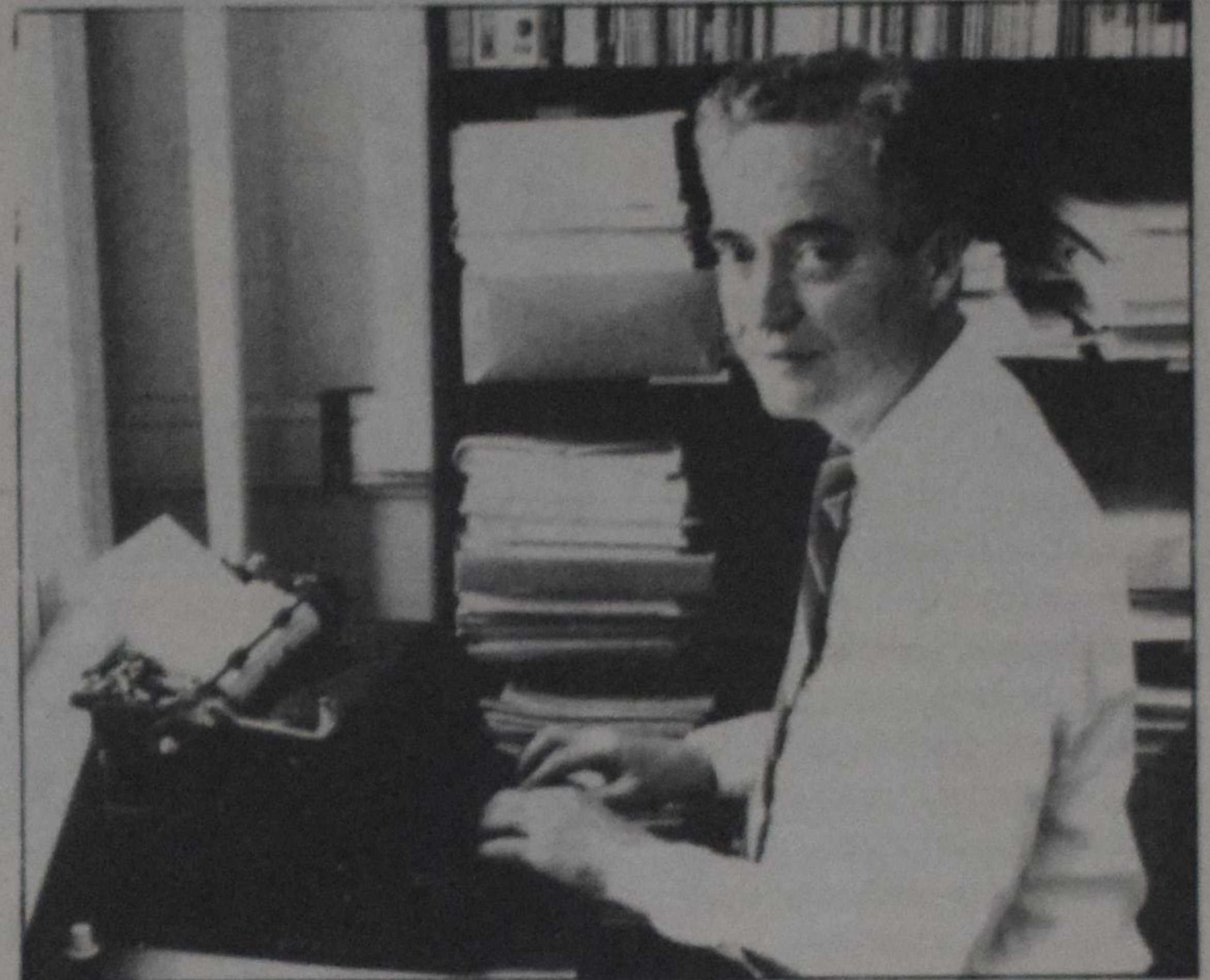


Photo: Bert Witvoet

Modern technology has not pushed aside the faithful typewriter Bob used already in his Washington days, 30 years ago.

meaning (philosophy) and questions of roots (history), you can more easily work at a Christian view of things. The reason public universities have problems with interdisciplinary studies is that the interrelation of things is a fundamentally religious matter. They stay away from religious matters and therefore they can't handle interrelationships."

What offers the greatest resistance to the kind of curriculum that stresses integration and meaning? According to VanderVennen, the limitations of faculty not trained in interdisciplinary studies, the transfer of credits. "Students are a little leery of something that's off the wall. In the end Trinity was too innovative for its constituency, and we lost out. We did a study in those years of how our students did in further studies. On the average their grade point average shot up one full point. It blew everybody's mind that a small college with such limited resources could produce such good students. These students had a foundation that they could take along and run with."

### Development work in Alberta

For the next two years Bob was basically unemployed. He took a kind of sabbatical, studying at the University of Chicago. During this time he ran into Rev. John Vriend, who told him about plans in Alberta to start a Christian college. Since not much was happening with these plans, Vriend asked him for suggestions. Eventually,

VanderVennen was invited to come to Alberta to prepare a masterplan and present it to the constituency.

As he made the round from Medicine Hat to Calgary, back to Edmonton, VanderVennen stressed two things. One, don't set up an independent college; do it in conjunction with an existing university. One of the reasons for that is that there were not enough students in the province for a Christian college with a full-fledged curriculum. The second thing was, teach adult education so that you can reach out to others in the community. The response in the communities was good and the board decided to run with the plan. They asked Bob to be part-time development director for the next year.

For the next year Bob would alternate between Alberta and Chicago, spending three weeks at a time in each place. He met with presidents of universities to discuss affiliation, something which proved very difficult to arrange (in fact, it never happened). He met with MLAs to discuss the role of the government and visited Christian leaders throughout the province to try to find a way for this college to start. When Bob left Edmonton in 1974 to begin his work at the Institute for Christian Studies, it would still

Continued on page 10...

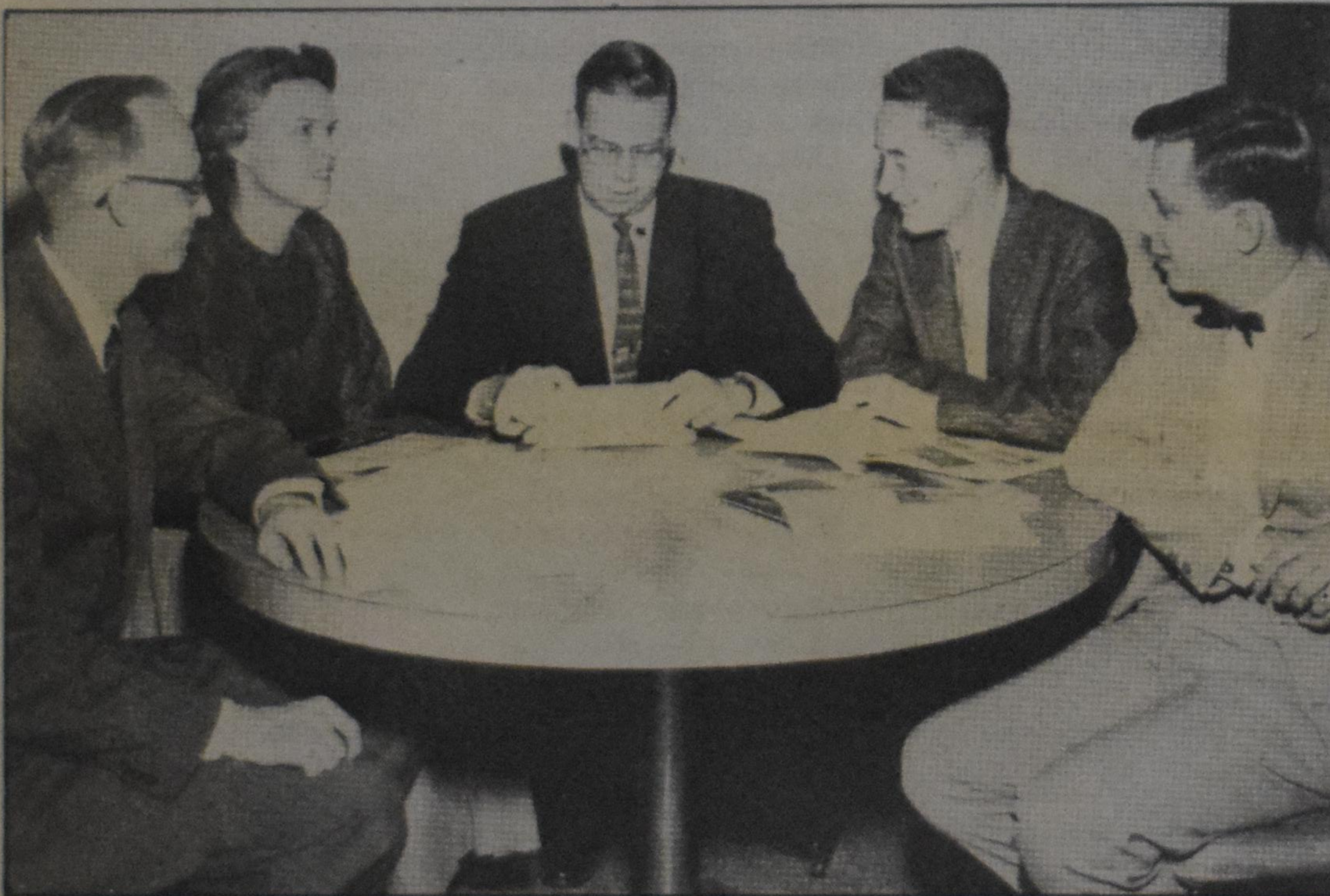


Photo: The Triad, 1961

Dr. Robert VanderVennen (second from right) was the senior college teacher of a small staff at Trinity Christian College (1961). To his right is Dr. Calvin Seerveld.

### A vision that soured

What appears to have helped him say "no" was an offer from the new president of a Mississippi college. "It was a sort of foreign mission enterprise in the area of education," recalls VanderVennen. The new president had a vision for a distinctively Reformed education. He had given up on the "liberal" seminaries of his church, and wanted to turn a girl's college into a co-educational place where young pre-seminarians could gain a Reformed perspective.

He had been very impressed with Calvin College, while visiting various Christian colleges, looking for a model

Heights, Illinois, where Trinity Christian College was just starting up. By this time VanderVennen had caught something of the vision of "Reformational" thinking through his association with Seerveld.

### Too innovative in the end

Full-time faculty at Trinity that first year consisted of five professors. VanderVennen's three years of teaching experience made him the senior staff member and chairman of the faculty. Two years later, VanderVennen was appointed dean of the college, an appointment that lasted 11 years, until 1972. For the first

had this idea about minds. You have the ancient minds, you have the medieval mind and the modern mind. In the hands of someone like Cal Seerveld that became somewhat different than what Jellema had in mind. Cal said, you can't really teach ancient mind, but we will teach ancient philosophy and ancient history in the first year, after we have taught a course on perspectives in philosophy. The second year all students will take medieval history and philosophy, and modern history and philosophy. That was unheard of in other colleges.

This approach came out of Kuyperian Calvinism. Because you study academics in the context of questions of

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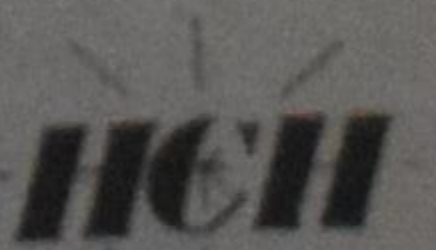
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## 30 years of exciting development work

... continued from page 9.  
be seven years before The King's College was finally started.

### Other development work

During these years working part-time for the Alberta college, Bob also spent time offering advice to the board of Alta Vista College in Seattle, Washington. In 1974, VanderVennen became Executive Director of the Institute for Christian Studies, a post he held for some eight years, until a re-organization of positions brought him to the present post of Director of Educational Services.

In 1975 VanderVennen began to play a similar consulting role for the future Redeemer College in Ontario as he had played for the future Christian college in Alberta. The masterplan would follow closely the one used for The King's. "You have a good idea, run with it," VanderVennen says with a chuckle.

At the same time, he was on the affiliation committee for the Institute. All of it was mostly behind-the-scenes kind of work for Christian education.

### A passionate interest

What motivates Robert VanderVennen to work at this for 30, and the Lord willing, more years? "I am very passionately interested in scholarship that has a deeply



Photo: Bert Witvoet  
On the steps of 229 College Street

Christian spirit," he explains. "Having people come alive with the excitement of what it means to serve the Lord in education. The whole matter of discovery of things that hold together, of things that click .... To see students develop who have that kind of vision of Christian scholarship is a very, very exciting thing."

He identifies himself as a promoter of "Reformational" scholarship. The vision of Christian scholarship has been part of the Christian school movement for almost a century. What arose with someone like Dooyeweerd was

a way of doing it ... a means of making the aspiration real. The aspiration has always been there.

The way of doing it, according to VanderVennen, has to do with a philosophical and historical sense. Asking basic questions of meaning and seeing things in context.

"American education at all levels is typically very pragmatic — what works, what fits together. But you don't have any integrating factors, like questions of meaning, direction and purpose."

### Adult education in the home

VanderVennen is not planning to rest on his laurels in the coming years. He plans to start a correspondence course

entitled "The Formative Christian Studies." It will consist of 10 correspondence courses and is designed for the general public.

"I have three courses in hand now — one by myself, one by Brian Walsh and one by Harro Van Brummelen. It's my ideal to bring Christian learning to the Christian homes. They are basically reading courses in which a person reads four or five hundred pages and at the end writes a paper or a kind of exam. There will be no assignments. A person could take one course in one or two weeks if he were very ambitious. It leads to a diploma, not a degree. A diploma is an evidence of achievement. Christian school boards could make it a

requirement of their new teachers who have not gone to a Christian college to take these courses."

Another thing that VanderVennen is working on is the publication of books. It's all part of an attempt to recapture the excitement of seeing people develop in their understanding of how life and learning hang together ... click, so to speak.

His word of advice to all teachers and institutions of learning is: Test the limits of curricular innovation. Freshly capture for yourself what the essence of Christian learning is and translate that, the best you can, into packages we call courses.

## Sanctuary workers are allowed to remain free

TUCSON, Ariz. (EP) — None of the 11 sanctuary movement workers will serve time in prison for alien smuggling, although eight of them were found guilty.

Judge Earl H. Carroll gave eight sanctuary activists suspended sentences of an indeterminate length, imposed up to five years of probation, and imposed no fines for their illegal activities.

The church workers said they were pleased that no jail time was ordered, but believed they had not violated any laws and would continue to support

church groups providing aid to refugees from El Salvador and Guatemala.

The Rev. John Fife, a co-founder of the sanctuary movement, said, "After the Government spent \$3.5-million and two years of time on this case, the only effect has been that the sanctuary movement has doubled and redoubled in strength. But prosecutor Donald M. Reno disagreed, saying a jury had found the church workers to be felons, and predicting that the trial would be a deterrent to others considering participation in

sanctuary work.

The sanctuary movement is a loosely-knit national movement of church workers, primarily from Catholic and mainline Protestant denominations, who smuggle illegal aliens from certain Central American countries into the U.S. to protest American policies there.

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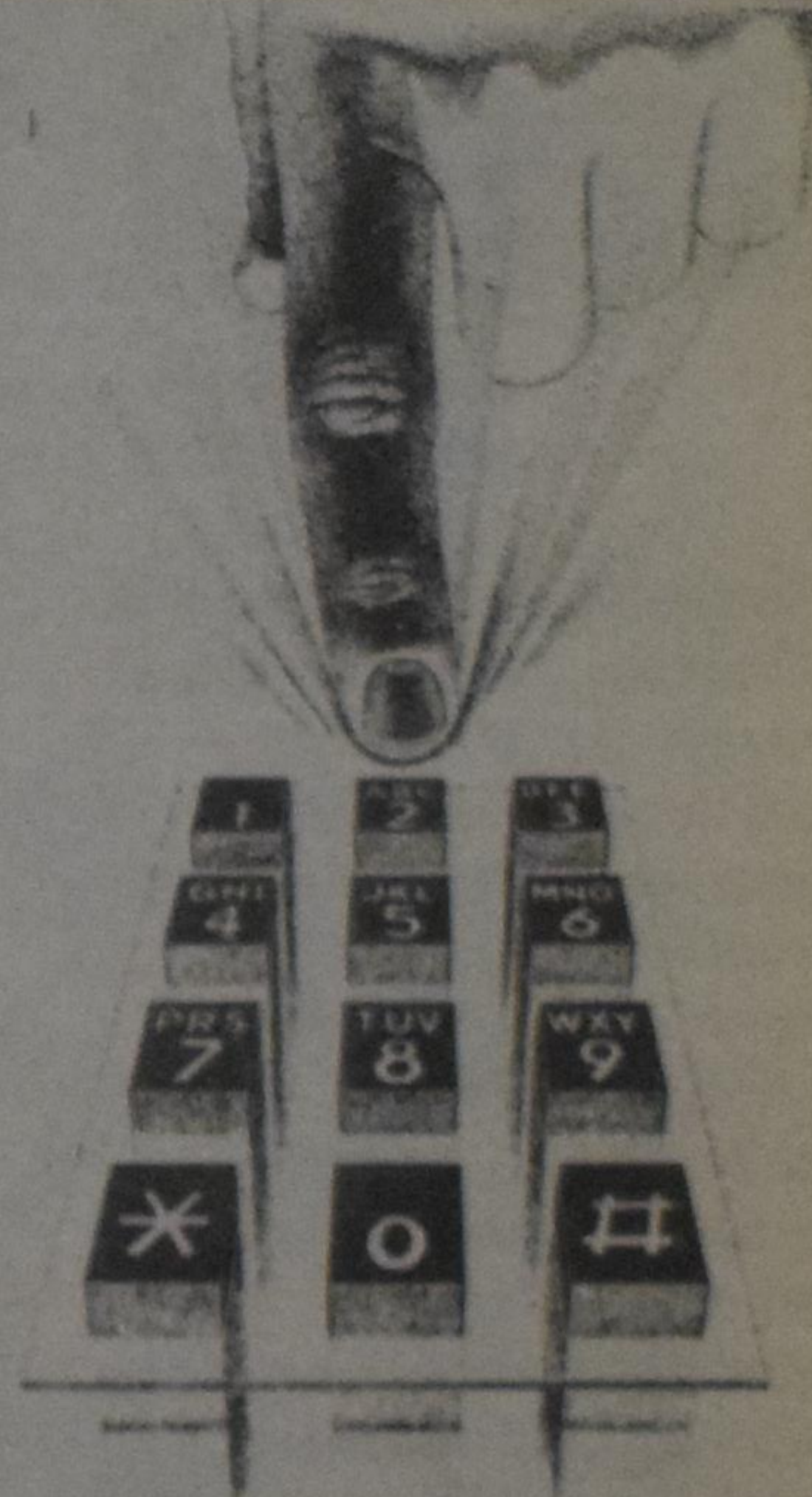
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## Entertainment

# GreenFest — rock and roll with a message

Margaret Griffioen

When you watched the news on television during the weekend of June 27 - July 2, did you happen to see your church's youth group or someone you know caught in the coverage of a rock and roll festival at Bingaman Park, Kitchener, Ontario?

As you watched the coverage, you saw some 1,500 people clapping, singing, swaying and sometimes dancing to the loud, pulsating sounds of rock and roll.

### Checking out GreenFest

I'm not sure I was caught on television, but I was at GreenFest (now an annual event) with a group of friends.

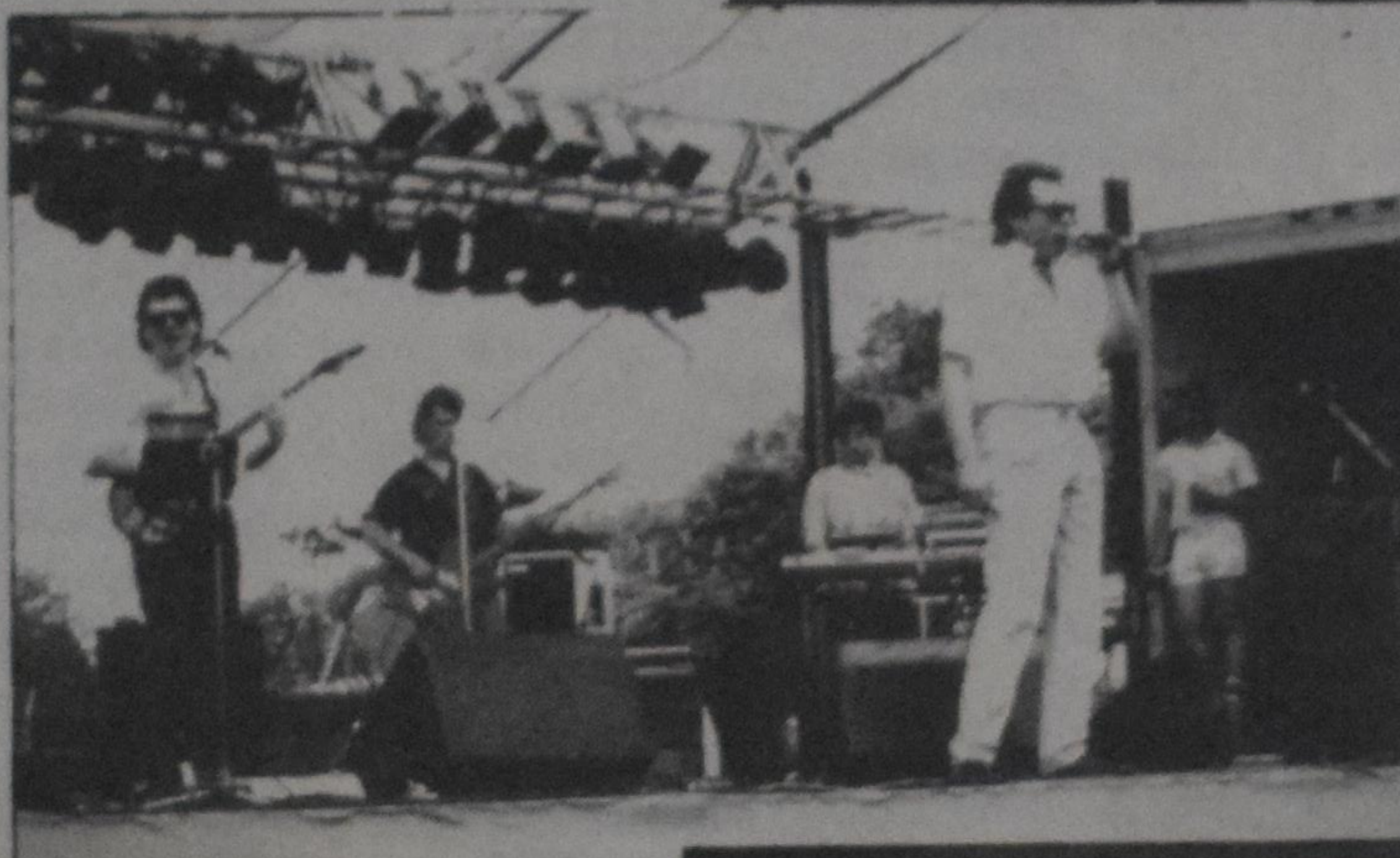
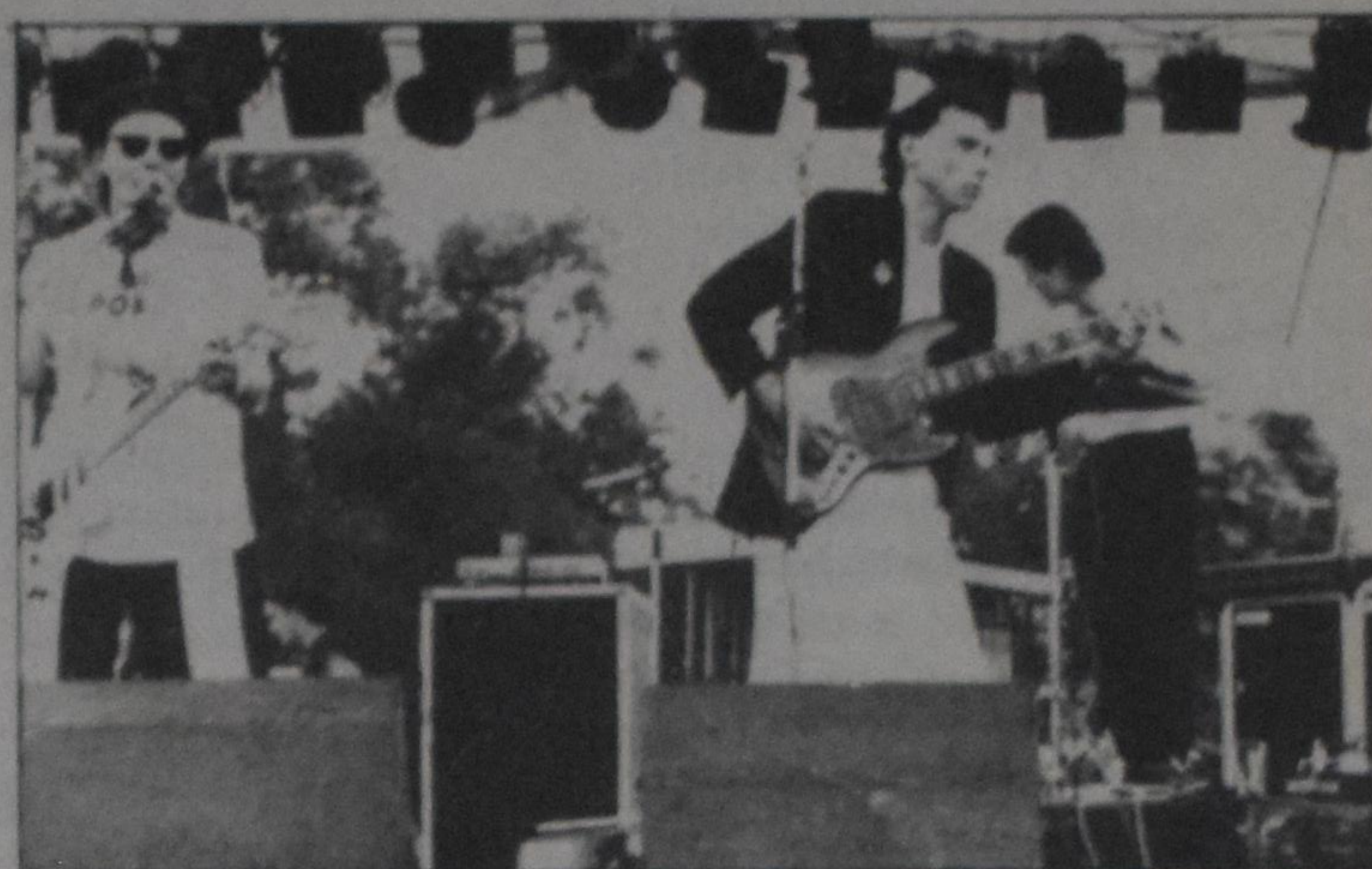
I obtained a press pass enabling me to go right up to the stage for photo purposes (and get deafened from

bands looked and sounded (musically) "like any secular band," that they weren't different. The bands were loud, had modern equipment and sound. Some performers were flashily dressed and had ostentatious stage shows. Some had "strange" hairdos. But the majority were different from secular bands.

Unlike many bands, the all-important lyrics were usually not over-powered by the music. The many non-Christians (youth especially) drawn to the festival by the modern-sounding music, could not have sat there long without hearing the Christ-centred messages.

There were other characteristics which set most of these performers apart from many current popular groups. Although their attire was fashionable and sometimes flashy or a bit outrageous, it

— much to the amusement of many of the performers) and to calm down and really listen. They encouraged singing and clapping, and reminded people to be courteous to the other campers in the park. Many of the groups also promoted supporting the fight for the rights of the unborn and encouraged young people to become involved with Christian outreach through church and community organizations.



Far upper right: Level Heads of Sarnia, Ontario, with their high energy were an audience favourite. Top above: Urgency of Belleville, Ontario, had strong instrumentation but the audience would have enjoyed more vocals from the female lead singer. Right: California rocker, Steve Taylor has an off-beat style with hard-hitting, social justice lyrics and was a festival highlight. Left and below: The audience participated energetically despite the summer heat.



standing only centimetres from the speakers!) and began my close watching and listening to of the bands.

From my vantage point I could see all the fantastic equipment these bands had — some of the big-name California bands took more time setting up than they did performing. I could watch closely their faces as they sang and spoke, check out their clothing ("get-ups" would be a more apt description of some!) and see how they related to the audience.

### Rock based on the Rock

My strongest impression of the bands and solo performers is that their lyrical message was their priority — they encouraged the audience to live for Christ, to be active Christians in all they do and to let the world see that Christians are different.

There were criticisms that the



was never lewd. Many performers moved energetically on stage to the rhythms of their music but, their movements also were never suggestive and were done in energetic praise and in dramatization of the lyrics.

Unlike at many rock concerts, performers at GreenFest were at ease to tell the audience to sit down so others could see, (the field was eventually divided so that the "standers" were on one side and the "sitters" on the other

### Good, clean fun

It was a pleasure to be in a camping and concert situation with 1,500 young people and not see the field littered, not see drugs or alcohol (even smoking was not permitted at the concerts), and not hear foul language. The young people (and older people in attendance!) were a Christian witness.

On two occasions people

went missing — once a band member's child and once a young camper — the genuine concern and support shown by the crowd was wonderful. When announcements were made that the missing people had been found, the cheering and applause were deafening.

Other weekend activities included rollerskating to live band music from 11 p.m. till 3



Photos: Margaret Griffioen

a.m., coffee houses and workshops conducted by band members and other Christians, park amusements (waterslides, wave pool, mini golf, bumper boats, Go-karts, etc.) and the fun and fellowship of group camping with others (Individual sites for families were also available!).

### Too much, too long?

GreenFest was a success and a lot of fun but some people (myself included) found it too long — a two-hour praise and worship service in the morning with live music, a four-hour dose of concerts in the afternoon and a five-hour dose again at night (an average of four bands per session) from Friday till Tuesday. With the other park activities the schedule was exhausting.

The purpose of GreenFest was to promote Canadian talent, but with so many bands playing and so much else to do in the park, people began to pick and choose the bands they wanted to watch. Often the lesser-known Canadian bands (many of which are very good), the workshops and coffee houses were not as well attended as the concerts by the well-known American performers such as Larry Norman, De Garmo and Key, Steve Taylor, Leslie Philips, Randy Stonehill and Rick Cua Band.

There were also some bands whose lyrics were inaudible because of their loud music. As well, some of the ideas on Christian living espoused by some performers in their lyrics and short talks between songs were questionable, especially from a Reformed perspective.

The organizers could also have promoted the workshops and coffee houses more, and tried not to have them overlap, with concert or meal times.

Despite some of these problems, GreenFest was well worth attending not only for young people, but also for families. GreenFest is a good way to get to know the Christian musicians that are popular and will become popular and gain insight into their faith and music.

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# Story



## Theo's masterpiece

Lini R. Grol

Once, long ago, there lived in Holland a famous man who made bells. People passing by his handsome house would say, "Here lives John Petersen, he is lucky, he is well off, has a good name, a great business and the loveliest wife in town." Yet, one thing was lacking. They had no children. There was no one to whom he could pass on his good name and prospering business.

One fine morning John was startled by a strange sound at his door. When he opened the door he saw a big basket with three new-born, loudly crying babies. For a moment he stood and stared, then he thought of Bertha, his wife, and called excitedly, "Bertha, Bertha."

She came running, "What's the matter, John?"

He pointed and smiled, "Look Bertha."

At once she knelt beside the basket and stroked their little heads. The babies stopped crying. As she looked at the babies, Bertha noticed a note pinned to the blankets. It read:

Dear Mr. and Mrs. Petersen:

Here are three little boys for you. We hope they will make you proud some day. We are leaving the country to try to make a living elsewhere. We know they are in good hands with you.

Sincerely,  
the parents

John and Bertha smiled at each other, and for a moment were silent. Finally they said deeply moved, "They are ours. Our sons."

After that day, there truly was no happier family in the whole town than the Petersens.

The boys, named John Jr., Peter and Theo, grew up resembling one another, yet each was different from the other two.

Johnny was from the beginning the bigger one of the three. He was stronger and loved to be busy, and always tried to be the best.

Peter was quiet and serious. He hiked alone in the county with his sketchbook. He sketched weeds, trees and flowers in great detail, and even at home he'd sit in his little corner drawing all he saw. Somehow he saw things as no one else saw them. John and Bertha were always amazed at his talent and the things he had seen and done.

Theo was cheerful and likeable, but he seemed to have no ambition. He'd run around town, singing and laughing. He'd run with his hoop or with his stick across fences, he'd laugh at the sounds he made hitting the wooden barrels or crates he found on his way to school. He sometimes forgot the time and came too late to school.

John Petersen was proud of his sons John and Peter but found little to admire in Theo. One day he said with a half smile to Bertha, "That Theo, doesn't deserve his name. He hardly lives up to it." For the name Theodorus means "Gift from God." Bertha startled at that remark and cried out, "Don't say that, Theo is cheerful and loving. He tries so hard."

"All right, all right," her husband said hastily. "It was only a joke." Bertha sighed. She could tell that

John was not satisfied with Theo. He took great pride in Peter's drawings and in Johnny who made such good marks in school and was eager to help in the foundry.

As time went by Johnny became more and more his father's ablest helper, while Peter's sketches came closer and closer to perfection. As for Theo, even though everyone liked him, he seemed to have no talents and no ambition.



On their fourteenth birthday, John Petersen surprised his three sons with golden rings adorned with the famous family crest. This was a great day in their life, for the rings were more precious than jewelry. They were a sign that they had inherited the proud name of the Petersens.

As they sat around the table celebrating this special day, the father asked them, "Well, boys, have you decided what you will do with your life? You are old enough to become apprentices. What will you be?"

John Jr. spoke without a moment's hesitation, "I want to fashion bells like you father," John smiled at Bertha. He'd been sure that John would follow in his footsteps since he had been helping in the foundry every spare moment. "Then you will be my apprentice and start tomorrow," John said.

He looked at Peter, "And Peter, what are your plans for the future?" Peter had a dreamy look in his eyes when he said, "I'd like to make the most beautiful bells in the world, decorated with flowers and blessings." His father nodded and Bertha's eyes filled as she

said, "I know you will, Peter; your father will help you." She looked at her husband who only nodded, overcome with joy that his sons would work in the foundry.

Then they both turned to Theo, who, as so often, seemed not to be aware of the seriousness of the occasion. He'd been playing with his spoon and fork, tapping his cup and his glass for the sound and enjoying the game.

"Theo, what about your future?" His father sounded sterner than he realized, and his mother quietly took the spoon and fork from his hands. Theo laughed and said cheerfully, "Oh, I'll make bells too." He made it sound as if it was easy. His father frowned slightly but said, "Then you too will be an apprentice and start tomorrow. And be sure that you are on time." But he looked only at Theo.

"All three sons," Bertha rejoiced. "All three of them in your occupation."

Father Petersen smiled. Indeed it was something to be proud of. He had no doubts about John Jr. and Peter. As for Theo, he was playful. But maybe once he got to know the work, he would be a good worker. Perhaps not as smart as his brothers, but .... His eyes shone as he looked from the boys to Bertha, who shared his joy.



The next day the boys began their training in their father's workshop. At the end of a three year apprenticeship they would have to show their best work, their masterpiece, to the master bellmakers and to the world.



Illustrations by Marguerite Witv

But it was Theo who had a difficult time. In those days bells were rung to call people from afar, either to return within the city walls, or for the church

John Jr. strong and as always a fast worker, had no problems adjusting to the hard work. He'd been in the workshop with his father off and on so that he knew things the other two still had to learn. Peter, on the other hand, had good insight. But since he wanted his bell to have a special design, he had a hard time finding the right one. service. That's why John Jr. wanted to make a big bell, and he did. Theo had troubles. He knew he was not as smart as his brothers who had taken to their work instantly. He was easily distracted and sometimes forgot what he was supposed to do. The complications of a big bell were beyond him. Yet, he wanted so much to succeed for the sake of his father. He wanted to create a work worthy of the name of his father. But how?

When he heard that John and Peter had made their masterpieces, he became frantic. He could not disappoint his father and mother. He worked long and hard in his father's shop. His parents and brothers watched him anxiously as the days went by. It was so unlike Theo, always so full of songs and jokes, to look grim and serious as he went about his work. Day and night he thought of his bell. He thought of its shape but even more of the sound. He loved music, and to him the bell was an instrument to make music. But how? And what if he failed?

John and Peter had been waiting for some time to show their masterpieces, but finally Theo announced





that he too was ready. A masterpiece had to prove that one had mastered the craft. John and Bertha knew they could expect the best from John Jr. and Peter, but they were somewhat worried about Theo's masterpiece. Still they sent out invitations to the Masters to examine their sons' work, and to their friends to come and celebrate, for it would be a great feast.

When the day of the examination came, all the Petersens were in their finest dress as they welcomed the Masters and their honoured guests. There was laughter and good cheer, but it was plain to see that Theo was not himself, even though he put on a brave front.

This was the day that would decide his future, and Theo was aware of it. Would his masterpiece be accepted? He was not sure.



The first bell to be examined was John's. The Masters crowded around the bell, admired it, measured it and finally rang it. The bell's tone resounded throughout the great hall and outside where the guests heard it. The Masters immediately declared John a master bellmaker.

John and Bertha were speechless and smiled proudly at their son. John Jr. shook hands right and left and happily received the congratulations. Word had

gone outside where the crowd cheered loudly for him.

The Masters then went to Peter's bell. They stood and stared in awe. Never had they seen a bell of such exquisite design. On it was engraved, amid an intricate design of flowers the words, "In God we trust."

No wonder Peter too was declared a master bellmaker, and highly praised for his fine work. "You bring honour to the Petersen name," the Masters said. John Sr. and Bertha hugged Peter and were overcome with joy. John Jr. and Theo shook hands with him, and all his friends cheered

him. It was an impressive sight to see the two fine masterpieces side by side.

Now the Masters went to Theo's corner. Without a word Theo unveiled his bell. How small it was and how simple.

A deep silence fell over the large hall. Everyone looked at that small and insignificant bell, then at Theo who obviously was ill at ease. He turned to his parents with an apologetic smile. His mother nodded encouragingly at him and whispered, "It's lovely, Theo, it truly is." But his father watched the Masters and didn't look at Theo.

The silence deepened as the Masters examined Theo's bell. They measured its height twice over and made a big show of the measurements. They had expected something more of a Petersen son, and were afraid to let Theo fail. The other two bells had been so big and beautiful, this one ... well ... they didn't think too much of it.

"Now for the sound," they said. Their voices betrayed a total lack of enthusiasm. The bell was lifted, then rung.

"Ding, ding ... ding ... ding." The sound surprised them. It was of unequalled beauty. A tremor went through them all. In their disbelief, the Masters, one after the other, reached out to ring it, again and again. "Ding ... ding ..." the little bell sang with the sweetest sound anyone had ever heard. When the last vibrations had faded away, the Masters cheered and declared as in one voice, "Truly, Theo, you are a master bellmaker of melodious bells."



As was the custom in those days, the young Masters paraded through the village. John and Bertha proudly followed after their honoured sons. Children pushed through the crowd to join in, and Theo took one of them on his shoulders. Older people who had known them all their lives came forward to hold their hands and bless them. Then everyone went back up the hill for the great feast.

And what a feast it was. It lasted all

day and all night. There were toasts to the young masters by friends and family. And while they lifted their glasses, John Sr. noticed that Theo's ring was missing. Had he lost it, as he had lost other things before?

With a half smile he asked, "Theo, where is your ring?" hoping to hear that he had forgotten to put it on, though that would be as careless, for this day was a special day for a Petersen mastership celebration.

Theo's hand trembled and he quickly put his glass down. He shrugged and said shyly, "Father, my ring is in the bell."

"How can that be?" His father had not meant to spoil the feast with a reprimand, but he could not understand how Theo could be so careless with that expensive, heavy golden ring with the Petersen crest. How could he? Did he care so little for his father's name?

Bertha looked sadly from her husband to Theo. Why did this feast have to be marred by Theo's neglect? She looked pleadingly from one to the other. Theo spoke softly to his parents, "I knew that I could not come up with some great work like my brothers, and I didn't want to be a discredit to your name. If I failed, I would not be worthy to be your son. I read somewhere that gold gives a special sound to a bell. I had nothing to lose. So, I threw the ring in, at least, it is true the sound is close to perfection." He looked shyly at his father. His mother laid her hand on his arm and whispered, "Theo, my son."

But father Petersen stood up and embraced him, "Theo, you are my son. Even if you had failed, that would not alter the fact that you are our son, though I am more than happy that you did so well. Tomorrow I will order another ring for you."

It was the happiest day in Theo's life. His bells became known all around the continent where they played in carillons and cheered everyone's heart.



Lini Grol is an author and scissor-cut artist living in Fonthill, Ontario.





## Society

# Art reveals impact of war on children

Jeff Adams

CALGARY, Alta. — A soldier fires his rifle into a crowd. Three victims fall to the earth just as a jet swoops down with gunfire spewing from its belly.

Nearby, terrified villagers are running into the hills while helicopters spray their homes with bullets.

An even ghastlier scene: birds picking at corpses. Two of the dead lie face-down while the third looks up with an incongruous smile on his face.

### Memories of childhood

These brief portraits of war aren't the product of a Hollywood movie or some especially gruesome footage from the evening news.

They come from drawings by children — youngsters from Central America who've been growing up in a world where their only playground is a war zone. Memories of childhood for them are forever marred by death and destruction.

Just how deep the strife of civil wars has worked its way into the minds of these children from Guatemala and El Salvador is evident in their simple but explicit illustrations, done with crayons or pencils while they waited in overcrowded refugee camps in Mexico, Honduras, Costa Rica and Nicaragua.

### Chilling response

Visitors to the camps brought along art supplies as gifts. Invited to draw pictures of the homes and villages they were forced to abandon, the youngsters aged eight to 14 responded with chilling realism.

Sixty of their illustrations, some accompanied by written descriptions, are gathered together in a disturbingly powerful exhibition entitled *Disrupted Lives: Children's Drawings from Central America*.

The works were on display from June 7 to August 3 at the Glenbow Museum in Calgary and are among 900 drawings submitted to Inter Pares, an international development agency. Only those illustrations free from adult

help were accepted for the Inter Pares-sponsored exhibition.

### Not invented

"Their depiction of war is not a child's fantasy — it's a real life experience," curator Linda Dale writes in a catalogue accompanying the show.

One 10-year-old Salvadorean child writes, "We ran, frightened, with my mother along a street into some bushes that I didn't know. My mother and I were crying. We were hungry and cold. And from there we saw them dropping the bombs from the airplanes."

She also recalls fleeing soldiers.

"There were a lot of them. Later they came up to two children and asked them some questions. And then they killed them and left them."

### Powerful medium

The written descriptions are shocking. But it's the drawing themselves that speak volumes — more than any political speech or 30-second battle zone television report — about the impact on a generation that has known little else but war.

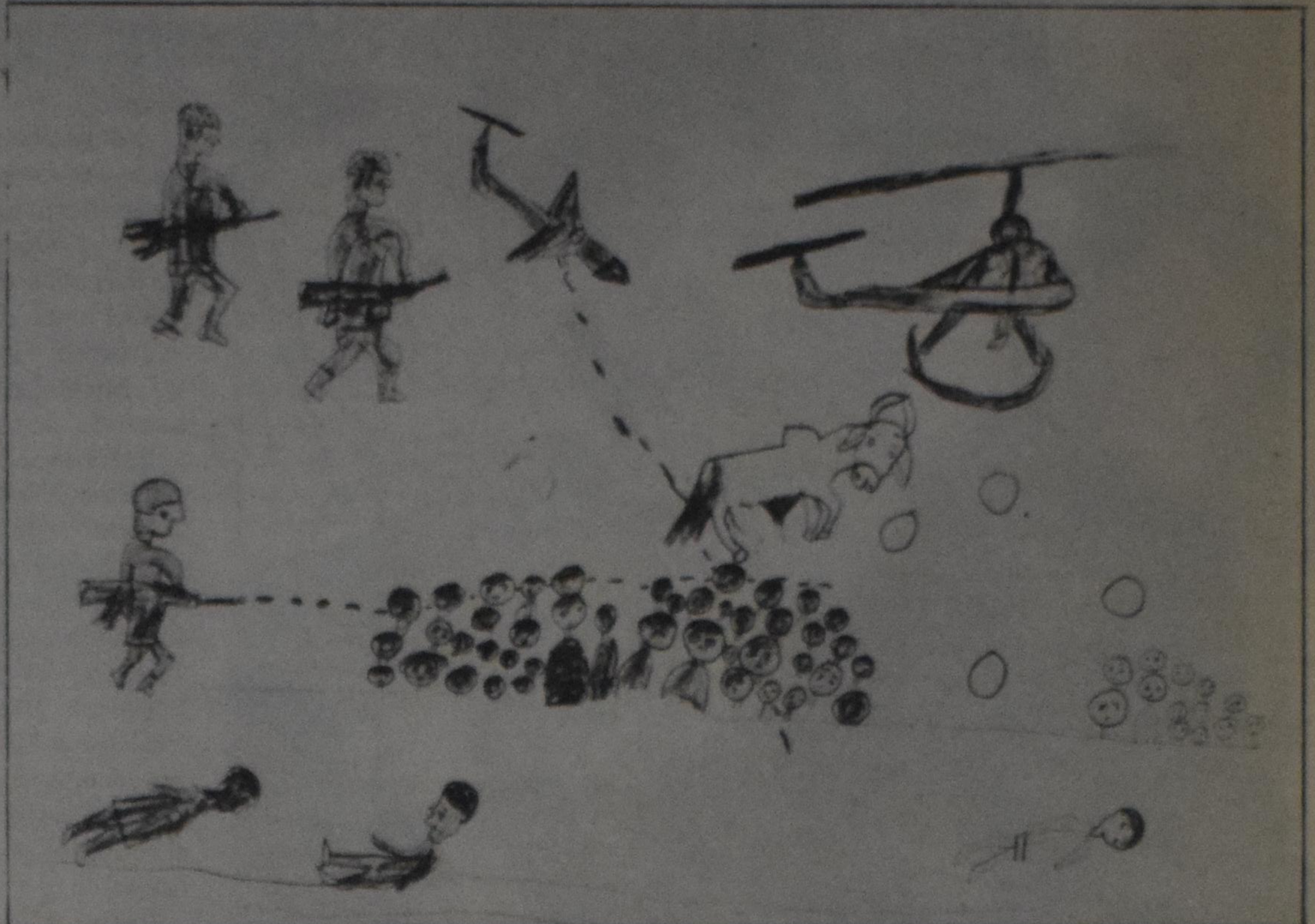
One tiny drawing, no larger than a thumb print, shows two dead villagers hanging by their necks from trees. The artist: a nine-year-old girl.

In another sketch a little boy relied on red crayon to depict the blood flowing from a man's chest as a soldier fires a second bullet into his head. Others show women in flames as they run from a burning house, a line-up of people waiting to be shot and a soldier raping a villager.

### Signs of hope

However, among all the agonizing portraits there are still some cheery drawings of vegetable gardens and chicken coops, kites flying and children playing. Most portray the refugee camps that have become temporary or permanent homes to 1.6-million Central Americans during the last 10 years.

Many of the camps are crowded and dirty. The refugees inside are treated with



contempt by people in neighbouring villages.

But the fact most of the illustrations show happy scenes — welcome relief from the overwhelming images of brutality elsewhere in the exhibit — is a sign these child-artists look toward a better day.

"The drawings communicate both hope and despair ... of a child's love of animals alongside images of violence, murder and death," writes Dale. "There is a

strength of human spirit and dignity which survives the violence the children have experienced."

*Note: After earlier stops in Halifax, Windsor, Ont., and Toronto, the Disrupted Lives exhibit will be at the Dunlop Art Gallery in Regina from Sept. 26 to Dec. 16, the Confederation Art Gallery in Charlottetown from Dec. 30 to January 25, 1987, and the Art Gallery of Moncton in Moncton, N.B., from February 4, 1987, to March 1,*

*1987, the Mendel Art Gallery in Saskatoon from April 3, 1987, to May 10, 1987, the Thunder Bay National Exhibition Centre in Thunder Bay, Ont., during June, 1987, Gallery 111 at the University of Manitoba in Winnipeg from July 20, 1987, to August 30, 1987, the Madrona Centre in Nanaimo, B.C., during September, 1987, and the Moose Jaw Art Museum and National Exhibition from October 6, 1987, to November 1, 1987.*

## "The Gospel according to coffee break"

GRAND RAPIDS — Coffee break evangelism began in 1970 at Peace Christian Reformed Church, South Holland, Illinois. Soon it outgrew the local congregation and groups began to be formed in other CRC congregations as well as in other denominations. To manage the organization of workshops, Discover Your Bible, Inc., was formed. In 1982 the Board of Home Missions of the Christian Reformed Church became responsible for all Coffee Break groups.

This remarkable and successful chapter in evangelism and Christian fellowship, according to Lillian V. Grissen, associate editor of

*The Banner*, has grown into approximately 3,000 groups in 1,000 churches in the United States and Canada. In 1985 Home Missions distributed nearly 65,000 booklets.

Coffee Break attracts women from the community and from the congregation; both are able to come because the children are cared for while their moms study the Bible. "Without successful story-hour programs for 3-5 year olds and well-supervised nurseries for children under two years old, most leaders feel that Coffee Break would dwindle instantly and greatly."

Coffee Break has had little problem getting members; recruiting methods vary in creativity. The best advertisement is one-to-one word-

of-mouth invitations. "When current attendees share with others the joy and inspiration they receive from Coffee Break, others want to come."

The Coffee Break ministry has seen many blessings. Lives of women and children are touched and people have come to know Christ. The most evident blessing is growth in the knowledge of the Lord and the development of love for one another.

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Notes of thanks ..... \$21.00  
Birthdays ..... \$20.00  
All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10. For letter under box number, \$10 extra.  
Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.  
**NOTE:** Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address.

Birthdays

"This is the day the Lord has made; let us rejoice and be glad in it."  
(Psalm 118:24)  
With gratitude to our Lord, we hope to celebrate the 80th birthday of  
  
ROELINA HILVERDA  
(nee Van Schepen)  
  
our dear mother, grandmother and great-grandmother.  
Congratulations and love from her children:  
Chelsey & Sake Dykstra — Clarksburg, Ont.  
Bonne & Betty Hilverda — Custer, Wash.  
Murk & Marg Hilverda — Kelowna, B.C.  
Stien & Frank Ritskes — Hamilton, Ont.  
Joe & Hennie Hilverda — Hanover, Ont.  
Henry & Pauline Hilverda — Belleville, Ont.  
Jeff & Kerry Hilverda — Kelowna, B.C.  
Mike & Immy Hilverda — Meaford, Ont.  
Rita & Bill Bax — Kemptville, Ont.  
John & Pam Hilverda — Thornton, Ont.  
her 36 grandchildren and 16 great-grandchildren.  
Home address: R.R.#2, Meaford, ON N0H 1Y0

Thanks

**COLYN:** Through the grace of our almighty God, we were able to celebrate our 55th wedding anniversary. Many thanks to our children, grandchildren, relatives and friends for the many tokens of love shown to us.  
Mr. and Mrs. John Colyn, 16 Miller Ave., Vineand, Ont.

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Thanks

**HOFITYZER:** We wish to express our sincere thanks to everyone who made our 50th wedding anniversary such a happy and unforgettable occasion. A special thanks for the many cards, letters and flowers we received. Thank you children and grandchildren for your help and love. Above all, we thank our heavenly Father for His many blessings throughout these years.  
Mr. and Mrs. John Hoftyzer

Births

**HORNSVELD:** Gord and Glenda, (nee Janssens) praise and thank the Lord for the early but safe arrival of another daughter ADALIA, born July 12, 1986, weighing 6 lbs. 9 oz. Another sister for Heather and Nadia. Third grandchild for Henk and Nell Hornsveld and seventh grandchild for Hilda Janssens, both of Hamilton. Proud great-grandparents are Mr. and Mrs. G. Vander Leek of St. Catharines and Mr. and Mrs. A. Janssens of Grimsby. Great-great-grandchild for Mrs. Hornsveld of The Netherlands.  
Home address: 2402 Glanaster Rd., R.R.#3, Mount Hope, ON L0R 1W0  
  
**PLUG:** Donald and Bonnie (nee Nemeth) are thrilled to announce the birth of our first born NICOLE PATRICIA, born Thursday, July 24, 1986, at 7:20 a.m., weighing 6 lbs. 11 oz. in Calgary, Alta. Delighted ninth-time grandparents are Hank and Greta Plug and first-time grandparent Bev. Nemeth. Grandparents all reside in Sarnia, Ont.  
  
**POTT:** We, Eric and Theresa, thank and praise God for entrusting into our care a precious little daughter, MARGUERITE ERICA, who was born on June 5, 1986. Sharing in our joy are the grandparents. Marguerite is the first grandchild for Norman and Amy DeBoer of Stevensville, Ont., and second grandchild for Andrew and Nancy Pott of Laurel, Ont.  
Home address: General Delivery, Laurel, ON L0N 1L0  
  
**SCHAAP:** We, John and Joanne, thank the Lord for the arrival of our new daughter, LISA JOANNE, born July 1, 1986, and weighing 8 lb. 9 oz. A sister for Allison. Sixth grandchild for Mr. and Mrs. Andy Dieleman of Aylmer, Ont., and fourth grandchild for Mr. and Mrs. Dick Schaap of Vancouver, B.C.

Birth

**DEBOER:** With praise and thanksgiving to God, the giver of life, we, Ben and Anieta, gladly announce the birth of our fourth child, a beautiful son, BENJAMIN ALBERT, born June 24, 1986. He was welcomed home by his sisters Adriana and Valerie and brother Arthur. He is the 13th grandchild for Mr. and Mrs. P. Oosterhoff and the 15th grandchild for Mr. and Mrs. A. DeBoer.  
R.R.#1, Selkirk, ON N0A 1P0

Marriages

**ADEMA-VANDERVELDE:** Mr. and Mrs. Dick Adema Sr., of Smithers, B.C., and Mr. and Mrs. John VanderVelde, of Ladner, B.C., are pleased to announce their children's marriage in Christ on the twenty-ninth day of August, 1986, D.V., in the First Chr. Ref. Church of New Westminster. Rev. Bill Tuininga officiating.  
Future address: #106 - 6969 Salisbury Ave., Burnaby, B.C. V5E 2Z6  
  
**ANDERSON-EVERS:** Mr. and Mrs. Gordon Anderson of Wellandport, Ont., are pleased to announce the forthcoming marriage of their daughter JANICE MAY to ANDREW BERNARD, son of Mr. and Mrs. Bernard Evers of Wellandport, Ont. The ceremony will take place, D.V., on Saturday, August 30, 1986, at 3:00 p.m., in the Wainfleet Brethren in Christ Church.  
Future address: R.R.#1, Wainfleet, ON L0S 1V0  
  
**BANDSTRA-BINNEMA:** Mr. and Mrs. John Bandstra of Smithers, B.C., are pleased to announce the forthcoming marriage of their daughter CHRISTINA ELIZABETH to TIM, son of Rev. and Mrs. J. Binnema of Nobleford, Alta. The wedding ceremony will take place, D.V., on Saturday, August 30 at 3 p.m., in the Smithers CRC, Rev. H. Bierman officiating.  
Future address: Box 4162, Smithers, B.C. V0J 2N0  
  
**DENBESTEN-VANDERWINDT:** It is with great joy that we parents, Mr. and Mrs. Garry and Lynne DenBesten of Fremont, MI and Rev. and Mrs. Harry and Henny VanderWindt of Dunnville, Ont., announce the forthcoming wedding of our children RENEE JOY and JOHN IRVING, on August 23, 1986, at 4 p.m., at the Trinity Chr. Ref. Church of Fremont.  
Rom. 15:5-7.  
Future address: 3322 Pheasant Ridge, Apt. 33, Kentwood, MI 49508  
  
**HEUVING-DEKRYGER:** Mr. and Mrs. Wick and Hennie Heuvig of Simcoe, Ont., are pleased to announce the marriage of their daughter NORMA JOYCE to PETER JAMES, son of Mr. and Mrs. Jim and Maxine Dekryger of Fremont, MI. The wedding ceremony took place Saturday, August 9, 1986, at the Calvin College Seminary Chapel, Grand Rapids, MI. Rev. Ken Vis officiated.  
Future address: Wingate Apartments, 3267 Coach Lane, Apt. 2A, Kentwood, MI 49508  
  
**HOGETERP-ZANDSTRA:** Mrs. Susan Hogeterp of R.R.#1, Jarvis, and Mr. and Mrs. John Zandstra of R.R.#1, Jarvis, are pleased to announce the forthcoming marriage of their children, BEVERLEY PATRICIA and JOHN WILLIAM. The wedding will take place on, D.V., Friday, August 22, 1986, in the Ebenezer Chr. Ref. Church of Jarvis, Ont., at 7:00 p.m. Pastor Nick Cornelisse officiating.  
Future address: 16 Wilsonview Ave., Apt. 304, Guelph, ON N1G 1V4

Marriages

**JANSEN VAN DOORN-CAMPBELL:** Believing marriage to be ordained by God, ANNEKE, daughter of Antonia and Steve Jansen van Doorn of Cochrane, Alberta, and MICHAEL, son of Marie and Ronald Campbell of North Bay, Ont., hope to celebrate their union in Christ on August 16, 1986, in Calgary, Alta. We ask your presence in thought and prayer if you are unable to attend this joyful day in our lives.  
Temporary address: P.O. Box 705, Cochrane, AB T0L 0W0  
  
**KLEIN-SCHWEYER:** "And over all these virtues put on love, which binds them all together in perfect unity." (Col. 3:14)  
With thankfulness to the Lord for bringing them together, we, Richard, Robert, Catharine and Patricia Klein and Brandon and Jamie Schwyer are joyful to announce the unity of our father JERRY Klein to our mother HETTY Schwyer. The celebration of love took place on July 26, 1986, at 2:00 p.m., at the Tillsonburg CRC. Pastor Bill Kuurstra officiated.  
Home address: R.R.#4, Aylmer, ON N5H 2R3  
  
**POL-BRUULSEMA:** With thankfulness to our Lord, we, Cornelius and Jenny Bruulsema are happy to announce the forthcoming marriage of our son, HAROLD ANDREW to SYLVIA CHRISTINA, daughter of Mr. and Mrs. Jack and Carla Pol of Sebringville, Ont. The wedding ceremony will take place, D.V., Friday, August 15, 1986, at 5 p.m., in the First Baptist Church, Guelph, Ont.  
  
**SCHURINGA-PYPKER:** Believing that the Lord in His providence has given new happiness in our lives, we announce with joy and thanksgiving our forthcoming marriage, D.V., on Friday, August 22, 1986, at 7:30 p.m., at Covenant Chr. Ref. Church, St. Catharines, Ont. Rev. J. Vos officiating.  
Margaret Schuringa  
Ralph Pypker  
and children.  
Future address: Box 37, Bowmanville, ON L1C 3K8  
  
**SIKKENS-NAUTA:** With joy and thanksgiving to God, Mr. and Mrs. Koert and Bertha Sikkens of Fenwick, Ont., and Mr. and Mrs. Peter and Susan Nauta of Fenwick, Ont., are pleased to announce the forthcoming marriage of their children, DEBORAH LYNN and HANK ANDREW. The ceremony will take place, D.V., on August 15, 1986, at 6 p.m., in the Bethany Chr. Ref. Church in Fenwick, Ont. Rev. A. Dieleman officiating.  
Hank and Deb, it is our prayer that you will live close to the Lord as husband and wife.  
Future address: 688 Canboro Rd., Fenwick, ON L0S 1C0  
  
**TIMMERMAN-KROEZEN:** With joy and thanksgiving to the Lord, we, Mr. and Mrs. M. Timmerman of Acton and Mr. and Mrs. G. Kroezen of Acton, are happy to announce the forthcoming marriage of our children, PATRICIA IRENE and ANDREW CHARLES. The ceremony will take place, D.V., August 23, 1986, at 4 o'clock in the Chr. Ref. Church of Acton, Ont. Rev. D. Miedema officiating.  
  
**VOS-BUITEN:** With joy and thanksgiving to God, Mr. and Mrs. Henk Vos of Abbotsford, B.C., announce the forthcoming marriage of their daughter, DIANE PATRICIA to TODD ALAN, son of Mr. and Mrs. Paul Buiten of Grand Rapids, Mich. The ceremony will take place, the Lord willing, on Friday, August 15, 1986, at 7 p.m., in the Second Chr. Ref. Church of Abbotsford, B.C. Rev. H. Aubrey Van Hof officiating.


Marriages

**VAN GEEST-DE VRIES:** With joy and thanksgiving, Mr. and Mrs. Ed. Van Geest of Listowel announce the forthcoming marriage of their daughter, JOSEPHINE JOANNE to Mr. ALFRED RICHARD De Vries, son of Mr. and Mrs. Joe De Vries of Brussels, Ont. The wedding will take place, D.V., at the Bethel Chr. Ref. Church on Friday, August 22, 1986, at 5 p.m. Rev. Gary Veeneman officiating.  
Future address: 520 Albert St., Listowel, Ont.  
  
**VAN SPRONSEN-LOOYENGA:** With great joy and thanksgiving to God, Mr. and Mrs. A.L. van Spronsen are pleased to announce the forthcoming marriage of their eldest daughter HILDA DORALEA MARY to Sij, son of Mr. and Mrs. J. Looyenga. Wedding to take place, the Lord willing, on September 6, 1986, at 3:30 p.m., in the Beth-El Chr. Ref. Church, Acton, Ont. Rev. D. Miedema officiating. Granddaughter of Mrs. H. Iedema and the late Mr. J. Iedema, Brampton, Ont., and of Mrs. M. van Spronsen and the late Mr. A.L. van Spronsen, De Lier, Holland.  
  
**VEENSTRA-HAZENBERG:** It is with great joy that we, the parents, Mr. and Mrs. Andrew Veenstra of Clinton and Mr. and Mrs. Henry Hazenberg of Chatham, announce the forthcoming marriage of their children, SYLVIA and LEONARD. The wedding ceremony will take place, the Lord willing, August 22, 1986, at 7:00 p.m., in the Chr. Ref. Church of Clinton, Ont., with Rev. Peter Slofstra officiating.  
Future address: 306 - 1000 Huron St., London, ON N5Y 4K7  
  
**VERHULST-GALENKAMP:** With joy and thanksgiving to God, we, Andy and Jackie Verhulst of Cambridge, Ont., and Chris and Immy Galenkamp of St. Catharines are pleased to announce the forthcoming marriage of our children JOYCE and HAROLD, on Saturday, August 30, 1986, at 4 p.m., in the Chr. Ref. Church, Water St., in Guelph. Rev. H. Jonker officiating.  
Future address: 128 York St., St. Catharines, ON L2R 6E7  
  
**WIERSMA-DEBOER:** Believing that the Lord has brought them together, we, Jake and Clara Wiersma and Hank and Shena DeBoer of Chatham, Ont., are pleased to announce the forthcoming marriage of our children, KAREN and RON. The wedding will take place, D.V., on Saturday, August 16, 1986, at three o'clock in Grace Chr. Ref. Church of Chatham. Rev. Ralph Koops of Cambridge officiating.  
Future address: DC 537 Dordt College, Sioux Center, Iowa 51250  
  
**ZYLSTRA-REGELING:** With joy in our hearts, giving thanks to the Lord who has brought them together in His love, Mr. and Mrs. Charles Zylstra of Richmond Hill, Ont., and Mr. and Mrs. Harm Regeling of Willowdale, Ont., are pleased to announce the forthcoming marriage of our children, CYNTHIA LYNN to HAROLD TEUNIS. The wedding will take place, D.V., on Saturday, August 23, 1986, at 2:30 p.m., in the Chr. Ref. Church of Willowdale, Ont. Rev. Wm. Geerts of Richmond Hill officiating.  
Future address: 427 Palmer Ave., Richmond Hill, ON L4C 1P9

Classifieds continued on next page



Classifieds

Anniversaries	Anniversaries	Anniversaries	Anniversaries	Obituaries
 <p><i>Congratulations to Peter and Johanna Baljeu (nee Koornneef) who will celebrate, D.V., their 50th wedding anniversary on August 20, 1986.</i></p> <p>De Lier Sarnia 1936 August 20 1986 With joy and thanksgiving to the Lord for His goodness, we hope to celebrate the 50th wedding anniversary of our dear parents and grandparents, <b>PETER and JOHANNA BALJEU</b> (nee Koornneef) We pray that the Lord will continue to bless you. Congratulations and love from: Jerry &amp; Carmen Baljeu; Brenda &amp; Richard Jeffery &amp; Debby Eric — Sarnia Irene &amp; Henk Woudsma; Edwin, Linda, Mark — Sarnia Peter &amp; Rita Baljeu; Michael, Alan, Rachel, Corrina — Trenton Maria &amp; Hans Devries; Jenny, Angie, Sarah, Steven — Carrying Place Albert &amp; Noreen Baljeu; Lauren — Windsor We invite you to an open house which will be held in the hall of the 2nd Chr. Ref. Church, Sarnia, corner of Exmouth and Pontiac, on August 23, 3-5 p.m. Best wishes only. Home address: 1197 Pontiac Dr., Sarnia, ON N7S 3B2</p> <p>Lethbridge, Sexsmith, Alberta Alberta 1961 September 1, D.V. 1986 Great is thy faithfulness, O God. "I will instruct you and teach you in the way you shall go; I will counsel you with my eye on you." (Psalm 32:8; wedding text) With praise and thanks to God, our heavenly Father, who continues to steer us in the way we should go, we wish to announce and celebrate the 25th wedding anniversary of, <b>MENNO and AKKE KLUNDER</b> (nee Bouwman) Their children: Harvey Klunder — La Glace Juliet Klunder-Fraser &amp; son Joshua — Grande Prairie Lloyd Klunder — Grande Prairie Patty Klunder — at home Neill Klunder — at home Heidi Klunder — at home Home address: Gen. Del., Sexsmith, AB T0H 3C0</p> <p><b>Check our Calendar of Events for advertising deadlines</b></p>	<p>We are happy to announce the 25th wedding anniversary of our parents and grandparents, <b>BILL and EMMY DEBOER</b> (nee Zuidema) Congratulations Mom and Dad! Thank you for being great parents and we hope and pray that your life will be filled with happiness, always. We love you both. From your children: Tom &amp; Debbie Mitruk; Brandon, Maranda — Welland Eric De Boer, at home &amp; Sue Chartrand (girlfriend) Benjamin — at home John — at home There will be an open house at R.R.#5, Belleville, the home of Bill and Emmy, August 16, 8-10 p.m.</p> <p>Amsterdam Smithers, B.C. August 21 It is with praise and thanksgiving to God, the children and grandchildren of, <b>JOHN and ANNA HAMHUIS</b> (nee Pijper) announce the 40th wedding anniversary of their parents and grandparents. Herman &amp; Lynne Hamhuis; Tiffany — Victoria, B.C. Hans &amp; Marg Hamhuis; David, Shannon, Darren, Melissa — Terrace, B.C. John &amp; Irma Hamhuis; Karen, Michael, Bryan, Jennifer — Smithers, B.C. Dave &amp; Marg Dillon; Bonnie, Kari — Nanaimo, B.C. Mike &amp; Deeny Zantingh; Chantelle, Timothy, Alysia — Smithers, B.C. Marty &amp; Ida Hamhuis; Daniel, Erin Home address: Box 3483, Smithers, B.C. V0J 2N0</p> <p>1951 August 17 1986 "Cast all your anxieties on Him, for He cares about you." (1 Peter 5:7) <b>DICK and DINA HARTEMINK</b> (nee Heusinkveld) Congratulations on your 35th anniversary Mom and Dad. May God continue to bless you in the years to come. With love and best wishes from: Henry &amp; Annette; Carrie, Denise, Katie, Melanie, Richard, Kendrick Bruce &amp; Tina; Jennessa Eric &amp; Evelina; Karen Gary Lynda Erna Home address: R.R.#7, Aylmer, ON N5H 2R6</p>	<p>1961 August 4 1986 With joy and thanksgiving to the Lord, we are happy to announce the 25th wedding anniversary of our dear parents, <b>TIEMEN and ANN KORVEMAKER</b> (nee Talsma) We pray that the Lord will continue to bless you with many more years of love and happiness together. With love, their children: Louise Jane Allen Linda Clarence Open house will be held, D.V., at the John Knox Chr. School, Wyoming, Ont., on Saturday, September 6, 1986, at 7:30 p.m. Best wishes only. Home address: R.R.#1, Petrolia, ON N0N 1R0</p> <p>1961 August 25 1986 "But as for me and my house, we will serve the Lord." (Joshua 24:15) With joy and thankfulness to God, we announce the 25th anniversary of our parents, <b>HANK and EVELYN LIP</b> (nee Draaistra) Congratulations Mom and Dad! We pray that the Lord will continue to bless you in the years to come. With all our love: Rose &amp; Gary Tamming — Fruitland Chris — at home Henry — at home Home address: 17 Hawthorne Dr., Grimsby, ON L3M 3W1</p> <p>1961 August 1986 "Unless the Lord builds the house, those who build it labour in vain." (Psalm 127:1a) With praise and thanksgiving to God, we wish to announce the 25th wedding anniversary of our parents, <b>HENRY and CORA ROOK</b> (nee Zandbergen) Heather &amp; Neil Bylinga; Kelsey — Surrey, B.C. Neil &amp; Alison Rook; Natalia — Chesham, England Stephen Melanie Home address: 430 Elmer St., New Westminster, B.C. V3L 4M5</p> <p>Murmerwoude Georgetown, (Fr.) Ont. 1946 August 29 1986 With joy and thanksgiving to the Lord, we wish to announce the 40th anniversary of our parents and grandparents, <b>JACK and HILLY VANDERMEER</b> (nee Alkema) Our prayer for them is that: "He who has made you nigh will draw you nearer still; He who has given the first supply will satisfy and fill. He who has given you grace, yet more and more will send; He who has set you in the race will speed you to the end. He loveth always, faileth never; so rest in Him, today, forever." <i>F.R. Havergal</i> With our love and congratulations: Klaas &amp; Ruth Vandermeer; Leona, Dave, Mike — Cambridge Siebe &amp; Mary Vandermeer; Jay, Wesley, Rosanne — Orangeville Dorothy Vandermeer — Georgetown Sye &amp; Elly Vandermeer; Christine, Jack, Jeffrey — Georgetown Mike &amp; Janet Hunnensen; Melissa, Nicole — Cambridge Harry &amp; Sandra Vandermeer; Craig, Mark, Steven — Ballinacraig Open house will be held on Saturday, August 30, from 2-4 p.m., at their home in Glen Williams. Best wishes only, please. Home address: R.R.#5, Georgetown, ON L7G 4S8</p>	<p>Korn Horn, Gron. Delta, B.C. 1946 August 27 1986 "But as for me and my house, we will serve the Lord." (Josh. 24:15) With gratitude to God, we look forward to celebrating the 40th wedding anniversary of our parents and grandparents, <b>ANKO and BETSY TERPSTRA</b> (nee Storteboom) We thank God for His goodness and faithfulness to us as a family and pray for His continued blessings for years to come. Congratulations, Dad and Mom, Opa and Oma from your grateful children and grandchildren: Ralph &amp; Margaret Terpstra; Andrew, Jeanette, Beverly, Gloria — Surrey, B.C. Greta &amp; Sy Visser; Charlene, Terrance, Carol — Langley, B.C. Evelyn &amp; Joe — Langley, B.C. Sonya &amp; Jerry Keulen; Brian, Jason, Kevin, Rodney, Dennis — Delta, B.C. Henry — Delta, B.C. Home address: 5049 Massey Dr., Delta, B.C. V4K 1B4</p> <p>1961 August 25 1986 "All things are yours, whether Paul or Apollos or Cephas, or the world or life or death or the present or the future — all are yours and you are of Christ, and Christ is of God." (1 Corinthians 3:22,23) With joy and thanksgiving to the Lord, we wish to announce the 25h wedding anniversary of our dear parents, (Rev.) <b>ADRIAN and JEAN VANGEST</b> (nee Vander Borgh) May the Lord keep you in His loving care for many more years. Congratulations Mom and Dad with much love from: Jim — Hamilton Sally Fred Annette Open house on Saturday, August 23, from 2-4 p.m., in the Fellowship Hall of the Mountainview Chr. Ref. Church in Grimsby. Home address: 19 Marilyn St., Grimsby, ON L3M 1V3</p>	<p>"... and God will wipe away every tear from their eyes." (Rev. 7:17) On Thursday, July 24, 1986, at McMaster Hospital, the Lord took for Himself out of his earthly suffering, <b>JAN K. BOOY</b> at the age of 57. Beloved husband of Frederika M. Booy (nee Noach). Dear father of: Marian &amp; John Artis — Toronto Pauline &amp; Lee Marmion; Richard — Grand Rapids, MI Helen — Dunnville Linda Sharon Janet Wendy — at home "I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth." (Psalm 121:1,2) Home address: R.R.#2, Elm Tree Rd., Beamsville, ON L0R 1B0</p> <p>"The Lord is my shepherd, I shall not want." On Tuesday morning, July 22, 1986, the Lord took home to be with Him, our dearly loved wife, mother, grandmother and great-grandmother, <b>ANNA JACOBA DE JONG</b> (nee Zuidhof) in her 79th year. Beloved wife of Ralph de Jong. Predeceased by her first husband, Klaas Kuizenga in 1966. Dear mother of: Corrie &amp; David Pahl — Oshawa Klaas &amp; Tine Kuizenga — Thunder Bay Ate &amp; Roelie de Jong — Port Perry Annie &amp; Koop Smidt — The Netherlands Henk &amp; Audrie de Jong — Brooklyn Loved by 18 grandchildren and 11 great-grandchildren. Funeral services were held on Wednesday, July 23, 1986, in "Hebron" CRC in Whitby, Ont., and on Friday, July 25, 1986, in the First CRC in Thunder Bay. Interment took place in Mountainview Cemetery in Thunder Bay. Address: 47 Thickson Rd., N., Whitby, ON L1N 3P9</p> <p>July 1-July 8, 1986 Dunnville, Ont. After just one week of life here on earth, the Lord took home to be with Himself in glory, His child, <b>AILEEN MARIE DEKLERK</b> She was a new-born daughter for Jim and Neily Deklerk and a little sister of Christopher. Aileen was a grandchild for Mr. and Mrs. Ike Deklerk of Dunnville and for Mr. and Mrs. Harvey Haanstra of York. As God's covenant people, we know that Aileen also is "safe in the arms of Jesus."</p> <p>Marum, Gron Chatham, Ont. August 27, 1986 July 9, 1986 After a short illness the Lord called home His child, <b>PETER (Pebe) LEISTRA</b> Beloved husband of Temina Leistra (nee Louwes) Dear father of: William &amp; Ruby Leistra — Chatham Walter &amp; Alida Leistra — Toronto Jack &amp; Ann Leistra — Dresden Treena &amp; Mike Sybersma — Georgetown 15 grandchildren and nine great-grandchildren The funeral service was held at the First Chr. Ref. Church, Chatham, on Friday, July 11, 1986. Rev. Wm. Dykstra officiated. Home address: 40 Elm St., Apt. 106, Chatham, ON N7M 6A5</p>

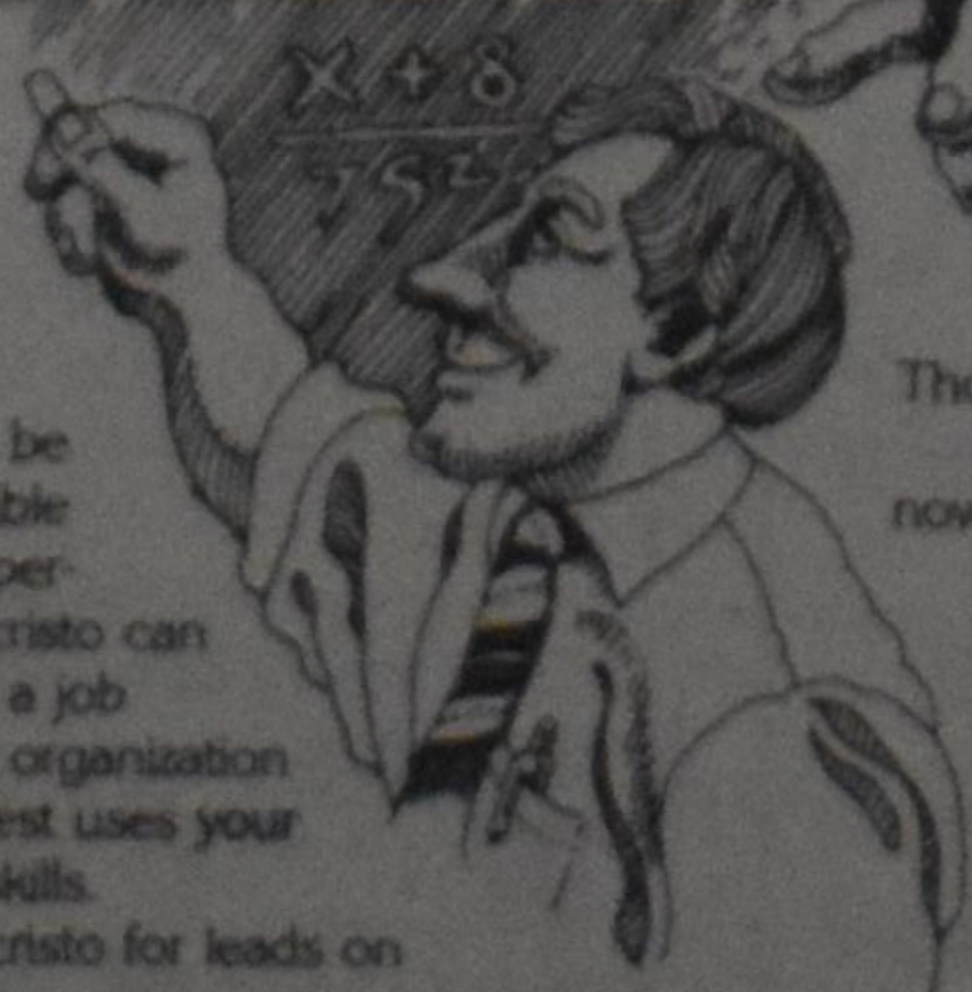


Classifieds

Obituaries	Obituaries	Obituaries	Obituaries	Obituaries
<p>"And I shall dwell in the house of the Lord forever."</p> <p>On July 25, 1986, the Lord in His infinite wisdom took unto Himself our dear friend,</p> <p>MARGJE JONKMAN</p> <p>at the age of 45.</p> <p>We pray that the Lord will comfort her husband Nick and children. Her contribution and faithful attendance at our meetings were greatly appreciated and will be missed by all of us.</p> <p>The Ladies Society "He Leadeth Me"</p> <p>Wyoming, Ont.</p>	<p>On July 30, 1986, it pleased the Lord to take unto Himself our dear mother, grandmother, great-grandmother and sister-in-law,</p> <p>HENDRIKA KASSIES (nee Pool)</p> <p>at the age of 85 in Ommen, The Netherlands.</p> <p>Predeceased by her husband Jan in 1978.</p> <p>John &amp; Grace Kassies — Clinton, Ont.</p> <p>Engelien Kassies — Ommen</p> <p>Betsy &amp; Marinus vanderKolk — Vroomshoop</p> <p>Jan P. &amp; Ina Kassies — Vroomshoop</p> <p>Albert &amp; Brenda Kassies — Vroomshoop</p> <p>Martje &amp; Gerrit Kamermans — Vroomshoop</p> <p>Roel &amp; Willy Kassies — Ane</p> <p>19 grandchildren and 10 great-grandchildren</p> <p>H.J. Boven-Kassies</p> <p>K. Boven — Holland Chr. Homes, Brampton.</p> <p>R.R.#5, Clinton, ON N0M 1L0</p>	<p>"But the steadfast love of the Lord is from everlasting to everlasting upon those who fear Him, and His righteousness to children's children, to those who keep His covenant and remember to do His commandments." (Ps. 103:17,18)</p> <p>CHARLENE JULIE STEENBERGEN</p> <p>went home to be with the Lord on July 2, 1986, at the age of five months 18 days.</p> <p>Darling infant daughter of Peter and Sandra.</p> <p>Loved babysister of: Karen, Donald and Lisa</p> <p>Dear granddaughter of: Lubbert &amp; Alice Steenbergen — Beamsville</p> <p>Peter &amp; Dorothy de Graaf — Auburn</p> <p>Great-granddaughter of: Oma &amp; Opa Peter Karsten — Grimsby</p> <p>Pake David VanderLei — Brampton</p> <p>Beppe Tjitske de Graaf — Morra, Holland</p> <p>Address: R.R.#2, Drayton, ON N0G 1P0</p>	<p>"... Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!" (Matt. 25:21)</p> <p>On July 3, 1986, my dearly loved husband, our caring father and grandfather,</p> <p>ADRIANUS GIJSBERTUS VANDERSTOEL 1907-1986</p> <p>entered into the joy of his Lord.</p> <p>In life minister of the Chr. Ref. Church of Boskoop (1942-1947) and of Bergen op Zoom (1947-1972), The Netherlands.</p> <p>Knight in the Order of Oranje-Nassau.</p> <p>Bergen op Zoom: C. van der Stoel-Sieling Drayton, Ont.:</p> <p>Arie &amp; Jane van der Stoel; Maarten, Robbert</p> <p>Heinenoord: Therese &amp; Bert van der Tholen; Eline, Lisette</p> <p>Middelburg: Henk &amp; Marië van der Stoel; Mijke, Melle</p> <p>Bergen op Zoom: Bert van der Stoel</p> <p>Amsterdam: Anne Lize van der Stoel</p> <p>Blenheim, New Zealand: Jaap &amp; Mirjam van der Stoel</p> <p>The service of word and prayer was held on Tuesday, July 8, at the Chr. Ref. Church of Bergen op Zoom, The Netherlands. The service was conducted by Rev. J. van Dalen.</p> <p>Home address: Hippocrateslaan 29, 4624VG Bergen op Zoom, The Netherlands</p>	<p>On Tuesday, July 8, 1986, it pleased the Lord to take home our beloved husband, father and grandfather,</p> <p>WILLIAM ZAAL</p> <p>at the age of 77.</p> <p>John 11:25-26</p> <p>Beloved husband of Gertrude (Truus) Zaal (nee Wibbelink).</p> <p>His children: William &amp; Joan Zaal — Winnipeg, Man.</p> <p>Johannes &amp; Marilyn Zaal — Sarnia, Ont.</p> <p>Ria &amp; Bill Rabah — Guelph, Ont. and grandchildren.</p> <p>Predeceased by his first wife Maria Veenendaal.</p> <p>The funeral service took place Friday, July 11, 1986, at Second Chr. Ref. Church, Sarnia.</p> <p>Home address: 1075 Eastlawn Ave., Sarnia, ON N7S 1X5</p>
<p>"The Lord is my shepherd, I shall not want." (Ps. 23:1 &amp; 4)</p> <p>On July 10, 1986, the Lord suddenly called home,</p> <p>JOHN WILLIAM (Willy) LUYMES</p> <p>in his 53rd year.</p> <p>Beloved husband of Fenny (nee Roffel).</p> <p>Dear father of Grace and Peter Van Oudenaren</p> <p>Alan</p> <p>Wayne</p> <p>Ken</p> <p>Dear brother of: John &amp; Nel Luymes — Moorefield</p> <p>Herman &amp; Gré Luymes — Trenton</p> <p>Johanna &amp; Derk Prinzen — Bloomfield</p> <p>When we are called to part It gives us inward pain But we shall still be joined in heart And hope to meet again</p> <p>From sorrow, toil and pain And sin we shall be free And perfect love and friendship reign Through all eternity</p> <p>Funeral service was held July 14, in the Chr. Ref. Church, Orillia, Ont. Rev. G. Ringnald officiating.</p> <p>Home address: R.R.#2, Orillia, ON L3V 6H2</p>	<p>The Lord called home at His appointed time on July 22, 1986,</p> <p>MAARTJE SPEELMAN (nee Noordzij)</p> <p>in her 84th year.</p> <p>Dear wife of Pieter Speelman and dear mother of: Marie VanDyk &amp; the late Cor VanDyk — Talbotville</p> <p>Ronnie &amp; Adrian VanKempen — Sarnia</p> <p>Wilhelmina &amp; Jan Vandergeest — St. Thomas</p> <p>Maarten &amp; Tony Speelman — Strathroy</p> <p>Johanna &amp; John Mantel — Aylmer</p> <p>Ina &amp; John Hoogstra — Kerwood</p> <p>Lydia &amp; Walter DeRuiter — Morrisburg</p> <p>John Speelman — Kerwood</p> <p>Eric &amp; Joanne Speelman — Wyoming</p> <p>Mary &amp; Doug Gibbon — Fort McMurray</p> <p>She is also survived by three sisters in The Netherlands as well as 47 grandchildren and 25 great-grandchildren. The funeral took place from Westmount Chr. Ref. Church of Strathroy, Friday, July 25. Pastor Walter DeRuiter officiating.</p> <p>400 Dominion St., Apt. 10, Strathroy, ON N7G 3G8</p>	<p>"Then one of the elders asked me, 'These in white robes — who are they, and where did they come from?' I answered, 'Sir you know.' And he said, 'These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.' " (Rev. 7: 13&amp; 14)</p> <p>On Tuesday, July 15, 1986, the Lord took home our dearly beloved father, grandfather and great-grandfather,</p> <p>ADRIANUS WILLEM VAN DEN BOOGAARD</p> <p>in his 78th year.</p> <p>Predeceased by his wife Teuntje on April 19, 1986.</p> <p>He will be sadly missed by his children and their families: Adrian &amp; Diny van den Boogaard; Wilma &amp; Rob (fiance)</p> <p>Antoinette, Marcel, John</p> <p>Maike &amp; Antonie Langenberg; Marianne</p> <p>Adrian &amp; Wendy; Timothy, Kaitlin</p> <p>Grace &amp; Peter; Ryan, Daniel</p> <p>Adrie &amp; Harm Veldman; Wilma &amp; Tony</p> <p>Andrew, John</p> <p>Mels &amp; Anna van den Boogaard; Teresa, Lori</p> <p>Kees &amp; Joanne van den Boogaard; Mary, Tanya</p> <p>He is survived by one sister and two brothers in The Netherlands and one brother in Canada. The funeral service was held on Friday, July 18, 1986, at 2 p.m., in the Grace Chr. Ref. Church of Welland, Ont., with Rev. Sieds Vander Meer officiating.</p> <p>R.R.#3, Port Colborne, ON L3K 5V5</p>	<p>Why not place a brief announcement of upcoming events in our calendar? It's free! See page 19.</p>	<p>Ministers</p> <p>Guest Ministers</p> <p>The First Chr. Ref. Church of Vancouver, B.C., is in need of <b>pulpit supply</b> for August. Ministers coming to Vancouver for EXPO 86, are invited to contact Rees Jens at (604) 271-3585.</p> <p>Guest Ministers</p> <p>Covenant CRC of Barrie, Ont., is in need of <b>pulpit supply</b> for the Sundays of August 31, September 7, 14 and 21. If you are vacationing in Central Ontario and would be willing to help us, please let us know soon. Contact: John Visser, 523 Sunnisdale Rd., Barrie, ON L4M 4S4. Ph: (705) 728-2102.</p>

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# Classifieds

Personals	Help Wanted	Help Wanted	Help Wanted	Accommodation
<p>Christian bachelor in mid-30's who lives in Southern Ontario is looking for a girl for a steady relationship that will hopefully end in marriage. Please reply to Box #2435, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R4L3</p> <p><b>Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:</b>  <b>ABERSON,</b> Gerhard Martin Alphonse, geboren op 30 april 1932 te Bindjei, Indonesie, naar Canada vertrokken op 2 september 1958.  <b>OP DE COUL,</b> Jacobus Ferdinand, geboren op 16 januari 1931 te Enschede, Laatsbekende adres in Nederland: Haaksbergenstraat 2, naar Canada vertrokken op 10 augustus 1958.  <b>HALKES,</b> Adreas Adrianus Johannes, geboren op 2 maart 1932, laatsbekende adres in Canada: 44 Townline Rd. West, St. Catharines, Ont.  <b>HASSINK,</b> Jan, geboren in 1938 of 1939, naar Canada vertrokken rond 1958.  <b>GERRITSEN-VAN LUIPEN,</b> Neeltje Johanna, geboren op 31 oktober 1925 te Aalten, gehuwd met Arnold Gerritsen, geboren op 26 mei 1923. Naar Canada vertrokken op 26 juni 1956 met bestemming Hamilton.  <b>JANSEN,</b> Bernardus Johannes, geboren op 23 mei 1921 te Aalten, laatsbekende adres in Nederland: Bodenvoor 10, Aalten. Naar Canada vertrokken op 20 februari 1953. Laatsbekende adres alhier: 22 Maple St., Ajax, Ont.  <b>LAUWERS,</b> Josephus Andreas, geboren op 8 februari 1927 te Amsterdam, laatsbekende adres in Nederland: Jacob van Lennepstraat te Amsterdam. Naar Canada vertrokken op 14 januari 1986. Reeds eerder woonachtig in Canada geweest.  <b>MERKENSTEIN,</b> zoon van Cornelis van Merkenstein en Margareth Elaine Willis. Ouders zijn op 22 juli 1969 te Waterloo, Ontario gehuwd. Gewoond hebbende op 402-40 Maria St., Acton, Ont.  <b>NIJBOER,</b> Paulus Hendrikus, geboren op 28 augustus 1921 te Utrecht, laatsbekende adres in Nederland: Trekweg 126, Den Haag. Laatsbekende adres in Canada: 415 Graham Ave., Winnipeg, Man.  <b>VELDINK,</b> F.W., geboren op 10 november 1944, laatsbekende adres in Canada: Box 6, Grp. 182, Selkirk, MBR1A 2A6, R.R.#1.  <b>VISSER,</b> Kees, geboren op 6 augustus 1920 te Driebergen, laatsbekende adres in Nederland: Terbregscheweg 69, Rotterdam, naar Canada vertrokken op 19 juni 1957.  <b>WEVER,</b> Luitje, geboren op 4 februari 1921, laatsbekende adres in Nederland: J. Sluiterstraat 17, 's Hertogenbosch, naar Canada vertrokken op 18 april 1966.  <b>Consulaat General of The Netherlands</b>  <b>1 Dundas St., W., Suite #2106, Box 2</b>  <b>Toronto, ON M5G 1Z3</b>  <b>Tel: (416) 598-2520</b></p>	<p>Full-time help wanted for <b>dairy farm</b> in Drayton area. Contact Dick Keunen, Ventura Holsteins, R.R.#2, Drayton, ON N0G 1P0</p> <p>We are looking for a reliable, responsible person to work in our <b>greenhouse</b> range, located in the Niagara Peninsula. We grow flowers — year-round. The position includes a large variety of jobs. Wages negotiable. For more information please call: (416) 643-1628.</p> <p><b>Sick of school? Wanting to work?</b>  <i>I have the job for you!</i>          I will train you on a <b>dairy farm</b>; no experience needed. Male or female. Live in. Please include your telephone number when you reply to Box #2436, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R4L3</p> <p>Widower with two boys, living in Surrey (in the metropolitan area of Vancouver, B.C.) is in urgent need of <b>Christian lady</b> to do the <b>household duties</b>. For further specifications of the work involved, contact me collect at 604-581-8857.</p> <p>Mississauga area: Wanted for wholesale florist, <b>warehouse person</b>. Must be experienced in handling cut flowers and potted plants. Position available immediately. Call: (416) 673-9350, 9 to 5.</p>	<p>Responsible person wanted for <b>fruitgrower</b>. Hamilton area. Experience with tractors an asset. Good wages. Room and board provided. (519) 647-2534.</p> <p><b>APPLICATIONS INVITED for the full-time position of ADMINISTRATIVE CO-ORDINATOR of the Christian Reformed Church's Committee for Ministry with Retarded Persons</b></p> <p><b>RESPONSIBILITIES:</b>          Consult with pastors, elders and deacons; assist families; edit newsletter; disseminate information.</p> <p><b>QUALIFICATIONS:</b>          M.A. or experience in developmental disabilities. Organizational, writing, and speaking abilities. Vision re. development of uniquely Christian services. Commitment to Reformed, Christian faith.</p> <p>Send resume or request for job description by August 31, 1986, to:</p> <p><b>DR. THOMAS HOEKSEMA</b>          Calvin College          3201 Burton St., S.E.          Grand Rapids, MI 49506          U.S.A.</p>	<p><b>NEEDED: greenhouse worker.</b> Permanent job or part-time. Call (416) 562-7321.</p> <p>Looking for Christian woman in the Grimsby area to <b>babysit</b> 9-month-old baby boy starting in September for five days a week. For more information call Chris at 945-0452.</p> <p><b>Teachers</b></p> <p><b>CALGARY:</b> Calgary Chr. School needs a teacher of <b>French</b> for grades 7 to 12, 150 students, beginning August 27, 1986. Please send applications to: Jack Vanden Born, Principal, 2744 Grant Cresc., S.W., Calgary, AB T3E 4L1; Tel: (403) 242-5993.</p> <p><b>JARVIS:</b> Jarvis District Christian School invites applications for a <b>1/2-time Kindergarten teacher</b> due to increased enrolment. Please send applications to Mrs. F.M. Walpot, Vice-Principal, c/o Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0; telephone: (519) 772-3695 (home), (519) 587-4444 (school).</p> <p><b>For Rent</b></p> <p>If someone is looking for room and board in the Beamsville area, please call Ray and/or Renee Houweling at (416) 563-5918.</p> <p><b>For Sale</b></p> <p><b>Reed organ;</b> 8 ranks, full pedal, 2 man. \$1450 as is. 648-6585, Tues. - Sat.</p>	<p><b>Bed &amp; Breakfast</b>          Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. van Soelen (416) 454-1295 after 6 p.m.</p> <p><b>Expo '86 accommodations for rent</b>          A 2 bedroom new duplex, sleeps 6. No pets. \$100 per night. Call (604) 522-1940.</p> <p><b>Accommodations Wanted</b></p> <p>A girl attending Humber College is seeking accommodations for the school year. Call Yvonne (705) 435-7278.</p> <p>19-year-old male student at the University of Waterloo seeks accommodation for the coming school year. Willing to rent room or share apartment. Call Albert at (519) 348-9590 (Mitchell).</p> <p>Wanted to rent for 2 adults, mobile home, from December 27, 1986, till February 14, 1987, in Bradenton area, Florida. Please call after 7 p.m. (416) 454-1810.</p> <p><b>Worship Service</b></p> <p>While vacationing in Grey and Bruce Counties join us in worship at the Hanover CRC, meeting at the Townhall, corner of 10th St. and 10th Ave., Hanover, Ont. Morning worship 10:00 a.m., afternoon 12:30 p.m. Potluck lunch.</p> <p><b>An ad in C.C. gets results — Why not place one next issue?</b></p>
<p><b>Employment Wanted</b></p> <p>Male, age 25, willing to relocate, seeks employment with <b>poultry operation</b>. Seven years experience with broilers, eviscerating plants and with layer operation. Call Fred Van Rooyen (902) 569-3731 or 569-2097, R.R.#5, Charlottetown, PEI C1A 7J8</p> <p><b>Hairstylist</b> looking for work. Will graduate from Glamour Plus School of Hair Design in Sept. Willing to relocate. Please contact: Kim Rhebergen, R.R.#5, Cobourg, ON K9A 4J8; telephone: (416) 372-4149.</p>	<p><b>Computer Programmer/Analyst</b>  <b>Redeemer College</b></p> <p>has an immediate opening for a computer specialist. Candidate should demonstrate strength in the following areas:</p> <ol style="list-style-type: none"> <li>1. Financial accounting</li> <li>2. Systems design &amp; analysis</li> <li>3. Knowledge of the current state of technology with respect to the computer field</li> <li>4. Interpersonal skills</li> </ol> <p>The successful candidate will be committed to the Reformed faith and will have the appropriate educational background to perform the required tasks. The college currently owns IBM PC and compatible PC's and a Micro Vax II (using Ultrix - 32 M).</p> <p>Please send your resume including letters of reference no later than August 29 to:</p> <p><b>Dr. Dick L. Kranendonk, Vice President (Administration &amp; Finance)</b>  <b>Redeemer College</b>  <b>Ancaster, ON L9G 3N6</b></p>	<p><b>DORDT COLLEGE</b></p> <p>invites applications for teaching openings in the</p> <p><b>Social Work Department</b></p> <p>(1) a tenure track position to begin in January, 1987          (2) a 2-3 year appointment as leave-of-absence replacement to begin in September, 1987.</p> <p>A minimum of the MSW and membership in the Academy of Certified Social Workers is required.</p> <p>Qualified individuals who are committed to a biblical, Reformed, theology and educational philosophy are invited to send a personal resume, academic credentials, and personal references to:</p> <p><b>Dr. Douglas Ribbens</b>  <b>Vice President for Academic Affairs</b>  <b>Dordt College</b>  <b>Sioux Center, Iowa 51250</b></p> <p><i>Ethnic minorities and women are encouraged to apply.</i>          DORDT COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER</p> <p><b>DORDT COLLEGE, SIOUX CENTER, IOWA 51250</b></p>	<p><b>PATRICK TUMBA DOESN'T KNOW WHO TO THANK...</b></p> <p>A year ago he was near death, a victim of hunger and the lack of health care that plagues the developing world. A CODEL sponsored health clinic in Liberia saved and transformed his life. CODEL is a cooperative effort of Protestants and Catholics responding to human need in 42 countries. These projects are in health, agriculture, community development and education.</p> <p>When people work together, pool resources and respond to human need, the Patricks of the world find new life and hope. That's thanks enough!</p> <p>Islands of hope in a world of desperate need.</p> <p><b>AND HE CAN THANK YOU TOO, THROUGH CODEL!</b></p> <p>CODEL (Coordination in Development)          79 Madison Avenue, N.Y. N.Y. 10016</p>	<p><b>CODEL INC.</b></p> <p>Coordination in Development          79 Madison Ave. N.Y. N.Y. 10016 212-685-2030</p> <p>I want to support development work in:          Education <input type="checkbox"/> Health <input type="checkbox"/> Agriculture <input type="checkbox"/>          Community Development <input type="checkbox"/> General Program <input type="checkbox"/> In Africa <input type="checkbox"/> Asia <input type="checkbox"/> Latin America <input type="checkbox"/> Please put me on your mailing list so I can read about your work <input type="checkbox"/> Please send me an annual report <input type="checkbox"/></p> <p>Name _____          Address _____          City _____ State _____ Zip _____</p> <p>All contributions are tax deductible. Make checks payable to CODEL, Inc.          \$10 _____ \$25 _____ \$50 _____ \$100 _____          \$500 _____ Other _____ Thank you!</p>



# Classifieds/Events

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## Ontario Singles Fellowship Day

To be held  
**September 27, 1986**

Our theme for the day is "Serving the Lord as Individuals, Together," with guest speaker Dr. Harry Van Belle. The day includes workshops, fun and entertainment for all singles, adults, widows, widowers and single parents.

The registration is \$35, which includes dining on the Island Queen while cruising the Thousand Islands. It will be held at the First Christian Reformed Church, Kingston, Ontario.

Registration to be sent no later than August 26, 1986 to:

**Single Fellowship Day**  
**Bill Kastein**

**P.O. Box 275, Kingston, Ontario K7L 4V8**  
or call **Harriet (613) 542-3257**  
or **Martha (613) 389-3576**

## ATTENTION ONTARIO

If you were in Marquette, MI in 1984 or in Waterloo, Ontario, and in Newport, Rhode Island in 1985, you'll remember this "Christian Contemporary Singing Group."

We are proud to  
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from  
Grand Rapids, Michigan

## Homeward Bound

on  
**September 26, 27, 1986**

at

**Listowel District Secondary School**

For tickets (\$5.00 each) call or write:

**Debbie Meinema**  
424 Elma St. E.  
Listowel, Ontario  
N4W 2E5  
1-519-291-1492

or

**Agnes VanDyke**  
475 Binning St., W.  
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## SPEELMAN'S BOOKHOUSE LTD. IS MOVING

Effective September 1, 1986  
our new address will be  
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Our telephone number  
remains the same

**(416) 741-6563**

## Let's Play Chess

P. Layer

### THE MAY LADDER

Contestants	Problems:	#1092	#1093	#1094	#1095	Sub. Total	Prev. Total
	Points:	3	2	3	2	10	Total
J. Wilms (VIII)		3	2	2	0	7	79
K. Amsinga (XI)		3	2	2	2	9	26
M. Loenen		3	-	2	-	5	9
G. Bloemendal (v)		3	2	3	2	10	(92) 10

### Comments

The two-movers proved harder to solve than the three-mover this month. Stuiver's variation, 1. --, P-N4 was missed by most solvers. Correspondence on the solutions is welcomed. I wish them to be clear to all.

### Solutions to the May Problems

#1092 (Game Position)

1. N-K7 ch., QxN; 2. QxP ch., KxQ; 3. R-R5 ch., K-N1; 4. R-R8 mate  
Variation: 1. --, KR1; 2. QxP ch., KxQ; 3. R-R5 mate

#1093 (Kozlov) 2. Q-R5 threat: 2. QxN (n4) mate.

#1094 (Stuiver) Key: 1. P-Q4 threat: 2. P-Q5 and 3. B-B3 mate

Variations: 1. --, PxP; 2. B-B2 and 3. B-Q4 mate

1. --, P-N4; 2. B-R5 and 3. B-Q8 mate

1. --, P-Q4; 2. R-K5 and 3. R-K6 mate

1. --, B-Q4; 2. PxP and 3. B-B3 mate

#1095 (Lovesheets) Key: N-B7 tempo

Try: 1. K-N3?; PxN no mate.

## CALENDAR OF EVENTS

- Aug. 29** Convocation at Mid-America Reformed Seminary, **Orange City, IA** at 3 p.m., followed by dinner. Inspirational address by Rev. Rein Leestma at 7:30 p.m.
- Sept. 6** **Sarnia** Chr. School's annual giant yard sale at the school, 1273 Exmouth St., 8:00 a.m. - 3:00 p.m.
- Sept. 13** Redeemer College Convocation; 2:00 p.m. at the **Mount Hamilton CRC**.
- Sept. 20** All-Ontario Meeting of CPJ community reps at the ICS, 229 College St., **Toronto, Ont.**, starting at 10 a.m.
- Sept. 19-20** Fraser Valley Chr. High Cross-Country Team reunion. For info. call: **Luke Van Harmelen** at (604) 581-7624.
- Sept. 20-21** 25th Anniversary Celebration at John Calvin Christian School, **Guelph, Ont.** Sept. 20: Reunion, Banquet and Rally. Sept. 21: Thanksgiving services. For banquet tickets call: (519) 874-9444.
- Sept. 26-27** Concerts by Homeward Bound. For more info. contact **Agnes Van Dyke**, 475 Binning St. W., **Listowel, ON N4W 1G7** or phone (519) 291-4513.
- Sept. 27** Ontario Singles Fellowship Day at First CRC, **Kingston, Ont.** Guest speaker: **Dr. Harry Van Belle**. Registration (\$35.00) includes dining on the Island Queen cruising the Thousand Islands. Mail to: **Bill Kastein**, P.O. Box 275, **Kingston, ON K7L 4V8** or phone (613) 542-3257 or 389-3576, by August 26.
- Oct. 3-4** 75th Anniversary of the "Christelijke School", **Aalden/Zweelo (Dr.)**, The Netherlands. For info. contact: **Mevr. F. Pronk-Hagenauw**, Brinkmaten 14, 7854TK, **Aalden (Dr.)**, The Netherlands.
- Oct. 3** Organist **John W. Vandertuin** in recital at **Chalmers United Church, Woodstock, Ont.**, at 8:00 p.m.
- Oct. 4** "There's a Big Mac in Your Life: A Conference on the Macdonald Royal Commission Report." Sponsored by the Christian Labour Association of Canada. Speakers: **Dirk de Vos** and **Ed Vanderkloet**. At **John Knox Chr. School**, 82 McLaughlin Rd., S., **Brampton, Ont.**, 9 a.m. - 3:15 p.m. For more info. call: (416) 744-2340.
- Oct. 7** Fall Rally at 10 a.m. in Second CRC, **Sarnia, Ont.** of the London/Chatham regions of the Can. Fed. of C.R. Women, hosted by Wyoming. Theme: "Forward in Faith." Speakers: **Ineke Parlevliet** (a.m.) and **Theresa Bakker** (p.m.)
- Oct. 11** Organist **John W. Vandertuin** in recital at **Pictou United Church, Pictou, Ont.**, at 7:30 p.m.
- Oct. 17-24** Visit Mexico (from a missionary perspective). Tour leader: **Rev. Chester Schemper** of the World Home Bible League. For info. phone: (416) 741-2140.
- Oct. 25** The All-Ontario Christian Male Choirs will hold a concert in the Central Elgin Collegiate Institute, **St. Thomas, Ont.**, at 7:30 p.m. Tickets \$4.00 (pre-sold only). Contact: **Herman Hiddink**, 5 Brock St., **St. Thomas, Ont.**, or call (519) 633-0309.
- Nov. 21** 20th anniversary celebration of Christian Counselling Services, at the Harbour Castle Hilton, **Toronto, Ont.** All-day seminar with noted psychiatrist **Dr. M. Scott Peck**. Fee for both lectures is \$60.00. For info. call **Cathy Vink** (416) 465-1977.

### Advertising Deadlines

Fri. Aug. 22	Tues. Aug. 19	Wed. Aug. 13-8:30a.m.	Thurs. Aug. 14-8:30a.m.
Fri. Aug. 29	Tues. Aug. 26	Wed. Aug. 20-8:30a.m.	Thurs. Aug. 21-8:30a.m.
Fri. Sept. 5	Tues. Sept. 2	Wed. Aug. 27-8:30a.m.	Thurs. Aug. 28-8:30a.m.

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## Dutch

# Palingvisserij, binnenkort nog slechts een herinnering

Susan Peterson

(Canadian Scene) — In de afgelopen jaren is de palingvisserij, het vangen van de moeilijk vindbare paling, één van de laatste commerciële visindustriën op Lake Ontario geweest. Twintig jaar lang hebben enige dozijnen Canadezen op paling gevestigd in het noord-oostelijk deel van het meer; wat ze vingen, stuurden ze overzee. Maar nu is de toekomst van die visserij en de levenswijze die daarbij hoort, in gevaar.

### Grote vraag in Europa

De palingvisserij in Ontario begon aan het eind van de jaren vijftig serieus, nadat andere vis die belangrijk was voor de handel, zoals forêl en whitefish, in aantal was teruggelopen tengevolge van vervuiling en het optrekken van de roofzuchtige lamprei. In Canada is nooit veel paling gegeten, maar in Europa is het al heel lang een gewaardeerde lekkernij. Zowel gerookt, in het zuur, in gelei of gestoofd, is paling al lang een zeer gewild voorgerecht of ook hoofdgerecht, van Spanje tot aan Hongarije.

Maar de laatste tijd is in Europa de vraag naar paling groter geworden dan het aanbod, en toen is er langs de oostkust van Canada en op Lake Ontario een bloeiende visserij ontstaan om aan de vraag van overzee te voldoen. Gedurende de beste tijden van deze visserij kregen de vissers \$1,50 per pond voor paling, en sommigen vingen wel 200 pond per dag.

Maar dat is nu allemaal veranderd. De kortgeleden ontdekte hoge niveaus van giftige stoffen in de vis uit de Grote Meren heeft over de visserij een donkere schaduw geworpen. Het staat nu vast dat vele vissoorten, de paling van Lake Ontario inclusief, in vet oplosbare PCB's, mirex en andere gifstoffen in hun olierijke vlees hebben zitten.

De regering van Ontario raadt hengelaars nu aan om het aantal vismaaltjes dat zij uit Lake Ontario halen, te beperken. Onzekerheid omtrent giftige chemische vervuiling heeft de prijs van paling ook omlaag gedreven. Toch blijven er nog een paar mannen vissen; zij weigeren koppig om hun levenswijze op te geven.

### Palingen zijn kieskeurig

Eén van hen is Bill Aman, die jarenlang met netten en ook op paling gevestigd heeft vanuit een klein afgelegen haventje aan Point Traverse in Lake Ontario. Op een zomerochtend nog niet zo lang geleden nam hij mij mee in zijn boot naar Swetman Island om eens van dichtbij mee te maken hoe paling wordt gevangen.

"We gaan niet lang," zei hij, "want ik heb vanmorgen helemaal geen aas." In Lake Ontario vangt men paling met zetlijnen met ongeveer 250 haken. Aan elke haak zit een grote, sappige rode worm. Men vist op deze wijze 's zomers op paling, op een diepte van ongeveer 20 of 30 voet.

Palingen zijn vrij handig in het stelen van aas zonder zich te laten vangen, maar sommige, die minder voorzichtig of begeriger zijn, raken aan de haak. Ze zijn ook nog kieskeurig wat betreft hun wormen. De heer Aman vertelde, "Als een worm gebroken is of dood, eten ze hem niet." Een sleeplijner gebruikt enige duizenden wormen per week, en op deze tocht was de dagvangst ongeveer 70 pond. "Ik wilde wel dat ik een dollar kreeg voor ieder pond dat ik op deze oude skiff heb vervoerd. Ik heb er een hoop gevangen voor 25 cent per pond, jaren geleden in 1972," wist de heer Aman zich te herinneren.

### Sterke vissen

Als ze eenmaal van de haak

af waren en in het 50-gallon plastic vat waren beland, gingen de palingen al gauw rustig opgerold op de bodem liggen. Palingen zijn sterke vissen en kunnen, mits nat gehouden, nog uren buiten het water leven. Sommige exporteurs sturen ze levend overzee, maar de palingen uit Ontario worden in ijs gepakt voordat ze naar Montreal gaan.

Palingen brengen hun leven in zoet water door een gaan dan naar zee om kuit te schieten. Sommigen leggen duizenden mijlen af en doen er wel drie maanden over om de plaats in de oostelijke Sargasso Zee te bereiken, waar ze kuit schieten. De jonge palingen drijven naar het noorden op de Golfstroom en doen er soms wel drie jaar over om in Lake Ontario aan te komen. Als ze daar eenmaal zijn, beginnen ze een heel rustig leven dat wel 20 jaar kan duren, als ze niet gevangen worden.

In de toekomst hoeven de palingen van Ontario zich misschien wel niet meer bezorgd te maken dat ze gevangen zouden kunnen worden, omdat de regering van Ontario nu probeert de zaken van het kleine aantal handelsvissers dat daar nog over is, op te kopen. Als zij verdwijnen, zal één van de oudste bedrijven in dit gebied niet meer dan een regel in de plaatselijke geschiedenisboekjes worden. Maar de palingen zullen ongetwijfeld nog lang nadat de vissers verdwenen zijn, welig blijven tieren in Lake Ontario, ondanks alle vervuiling.



Een landbouwer geeft gemakkelijk \$150 per acre uit aan chemische middelen gedurende het seizoen.

## Het kan ook zonder kunstmest en insectenverdelgende middelen

Marcus Van Steen

(Canadian Scene) — Twee broers uit Zwitserland hebben zich ten doel gesteld om aan Canadese landbouwers te bewijzen dat kunstmest en chemische insectenverdelgende middelen niet nodig zijn om een goede oogst te hebben. En zij blijken op de goede weg te zijn. Zij doen het zo goed op hun 300-acre grote boerderij in zuid Ontario, dat sommigen van hun burens hun methoden al overgenomen hebben.

Lawrence en Philippe Andres komen oorspronkelijk uit Basel. Zij komen echter niet uit een landbouwkring. Zij kregen belangstelling voor de landbouw door hun belangstelling voor het milieu. De hoge prijs van boerderijen in het dichtbevolkte Zwitserland maakte het voor hen onmogelijk om daar hun project te beginnen. Dat deed hen besluiten om naar Canada te

emigreren. Zij hebben nu een keurig onderhouden en uitstekend lopend bedrijf in de buurt van Tiverton, 240 km. ten westen van Toronto.

De twee broers kwamen goed onderlegd naar Canada. Zij hadden een tweejarige cursus gevolgd aan de landbouwschool in Zwitserland en hebben daarna twee jaar bij een landbouwbedrijf gewerkt.

Het bedrijven van landbouw zonder kunstmest of chemische verdelgingsmiddelen wordt 'organisch' genoemd. Het betekent dus in feite het gebruik van echte mest, plantaardige materialen en wisselbouw, d.w.z. het jaarlijkse afwisselen van gewassen. Dat houdt de grond gezond en dat leidt tot betere gewassen die beter bestand zijn tegen droogte en insectenplagen. Insecten die het voorzien hebben op bepaalde gewassen geven het bovendien eerder op als er ieder jaar een ander gewas is.

De twee broers zeggen dat hun gewassen en hun oogst vergeleken kunnen worden met die van de naburige bedrijven en dat hun kosten aanzienlijk lager zijn omdat zij geen dure chemische middelen gebruiken. Een landbouwer geeft gemakkelijk \$150 per acre uit aan chemische middelen gedurende het seizoen.

De gebroeders Andres voorzien ook de 'health food market' van vleesproducten. Hun ossen en varkens, die allemaal gevoerd worden met natuurlijk en organisch gekweekt voer, worden verkocht aan een conservenfabriek in Wingham, Ontario, die alleen natuurlijke conserverende middelen gebruikt in plaats van nitrieten. Hun producten worden verkocht onder het merk 'Ambros.'

De twee broers zijn nauwelijks 30 jaar en hebben het best naar hun zin in Canada. En zij doen hun werk graag omdat zij hiermee meehelpen om het milieu gezond te houden.

## Dit is het seizoen voor geboortebewijzen

(Canadian Scene) — De tijd van het jaar dat jonge ijshockeyspelers een geboortebewijs aanvragen om te kunnen bewijzen hoe oud ze zijn nadert.

Veel organisaties en sportclubs eisen tegenwoordig een bewijs van leeftijd voordat een speler geaccepteerd kan worden. Dat betekent dat ouders vaak plotseling en heel snel een geboortebewijs voor hun kinderen nodig hebben.

En zo is het ieder najaar een drukte van jewelste in het kantoor van de Registrar General en dat is nog erger in het voorjaar, wanneer kinderen opgegeven worden voor het komende schooljaar.

Om een paniekstemming te voorkomen zouden ouders er goed aan doen om tijdig zo'n geboortebewijs aan te vragen.

Aanvraagformulieren kunnen worden verkregen op het stadhuis en bij alle postkantoren en zij moeten gestuurd worden aan het kantoor van de Registrar General in de provinciale hoofdsteden.

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# Van calvinistisch idealisme naar ivoren regententoren

## Academie bracht Franeker paar eeuwen grote roem

Durk Hibma

De stad Franeker kon van 1585 tot 1811 bogen op de aanwezigheid van een volwaardige universiteit waarvan lange tijd een grote roem uitging.

De Franeker academie trok beroemde

professoren aan maar leverde ook veel vermaarde geleerden af. Het was een periode van opgaan, blinken en verzinken, weliswaar een afspiegeling van nationale en internationale ontwikkelingen, maar feller en intensiever. Aan

de oprichting, verleden jaar precies 400 jaar geleden, lag een diep gewortelde calvinistische ideologie ten grondslag, maar de academie ging uiteindelijk aan behoudend regentendom in een ivoren toren ten onder.

Het waren moeilijke en roerige tijden zo rond 1580. Ongeorganiseerde Spaanse troepen stroopten moordend en plunderend stad en land af. Rennenberg, de toenmalige stadhouder van Friesland en Groningen, liep over naar de Spanjaarden. Hij wist Groningen wel, maar Friesland niet mee te krijgen. Een kleine groep calvinisten had in het Friese gewest de macht in handen gekregen. De Staten en de kerkelijke leiders vormden een 'minderheidsregering' maar hadden het hier wel zodanig voor het zeggen, dat zij in 1580 de openbare uitoefening van het rooms-katholieke geloof konden verbieden. Het paapse geloof

aanleiding tot het oprichten van de academie in Franeker. Waarom niet in de hoofdstad Leeuwarden, kan men zich afvragen. Daaraan lagen praktische maar ook politieke motieven ten grondslag. De stadsbestuurders van Leeuwarden lagen indertijd overhoop met de Friese edelen. Voorts lag Franeker wat verder van de Friese grenzen af waar nog steeds de Spaanse dreiging heerste. Ook was in Franeker een ideaal onderkomen voor een onderwijsinstelling van formaat. Het stadsbestuur bood het ontruimde Kruisbroederklooster aan.

### Resolutie

De meeste geschiedkundigen

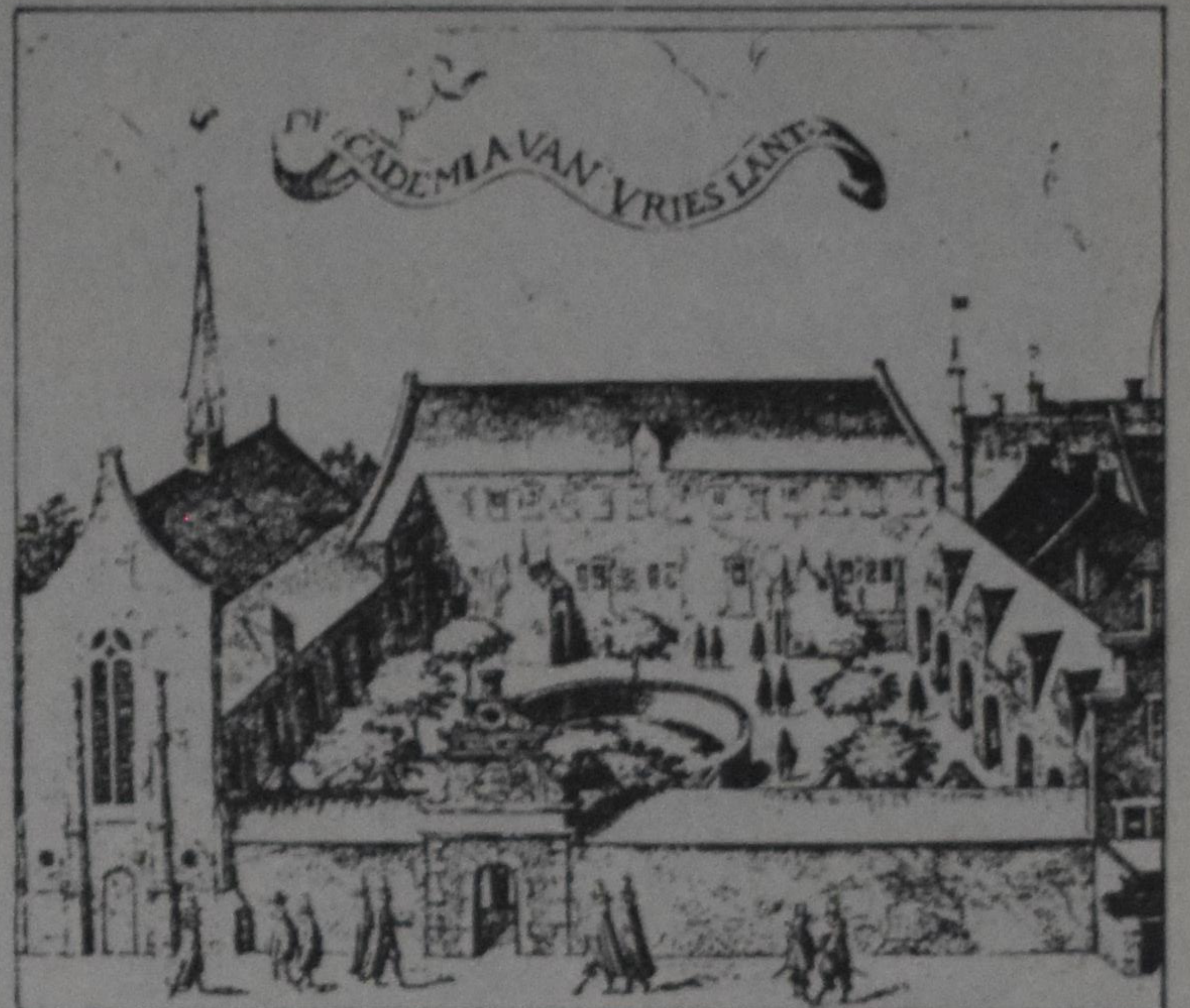
noodzaak tot oprichting van een seminarium waar predikanten kunnen worden opgeleid. Ook wordt in die resolutie al gewag gemaakt van beurzen voor onvermogen theologiestudenten. Wie gebruik maakte van zo'n beurs moest na de studie als een soort tegenprestatie het gewest dienen. De onderzoekers concluderen hieruit dat de Staten niet minder dan de kerk hebben bijgedragen tot de oprichting van de hogeschool. Voorts blijkt daaruit de grote verwevenheid tussen kerk en Staten van Friesland. Over en weer steunde men elkaar.

### Drijfveer

De tijd was op dat moment blijkbaar nog niet rijp voor de oprichting van het hogere onderwijs. Pas toen Lubbertus naar Friesland kwam namen de plannen vastere vormen aan. De opleiding van predikanten (in Friesland waren toen naar schatting een driehonderd predikantenplaatsen te vergeven) was de voornaamste drijfveer. Aanvankelijk meende men dan ook te kunnen volstaan met een seminarium. De aanwezigheid van de geleerde jurist Henricus Schotanus was een belangrijk stimulans voor de oprichting van een volledige universiteit.

De protestantse Franeker academie nam de tien jaar eerder opgerichte calvinistische hogeschool te Leiden, maar ook Duitse universiteiten als voorbeeld. Er moesten vier faculteiten komen: godgeleerdheid, rechten en medicijnen (hogere faculteiten) en talen en wijsbegeerte.

Theologie werd, bijna vanzelfsprekend, de belangrijkste faculteit. Het is opvallend hoe vlot men er in slaagde drie beroemde theologen aan te trekken. Lubbertus was er al en daarbij



De Academie van Friesland

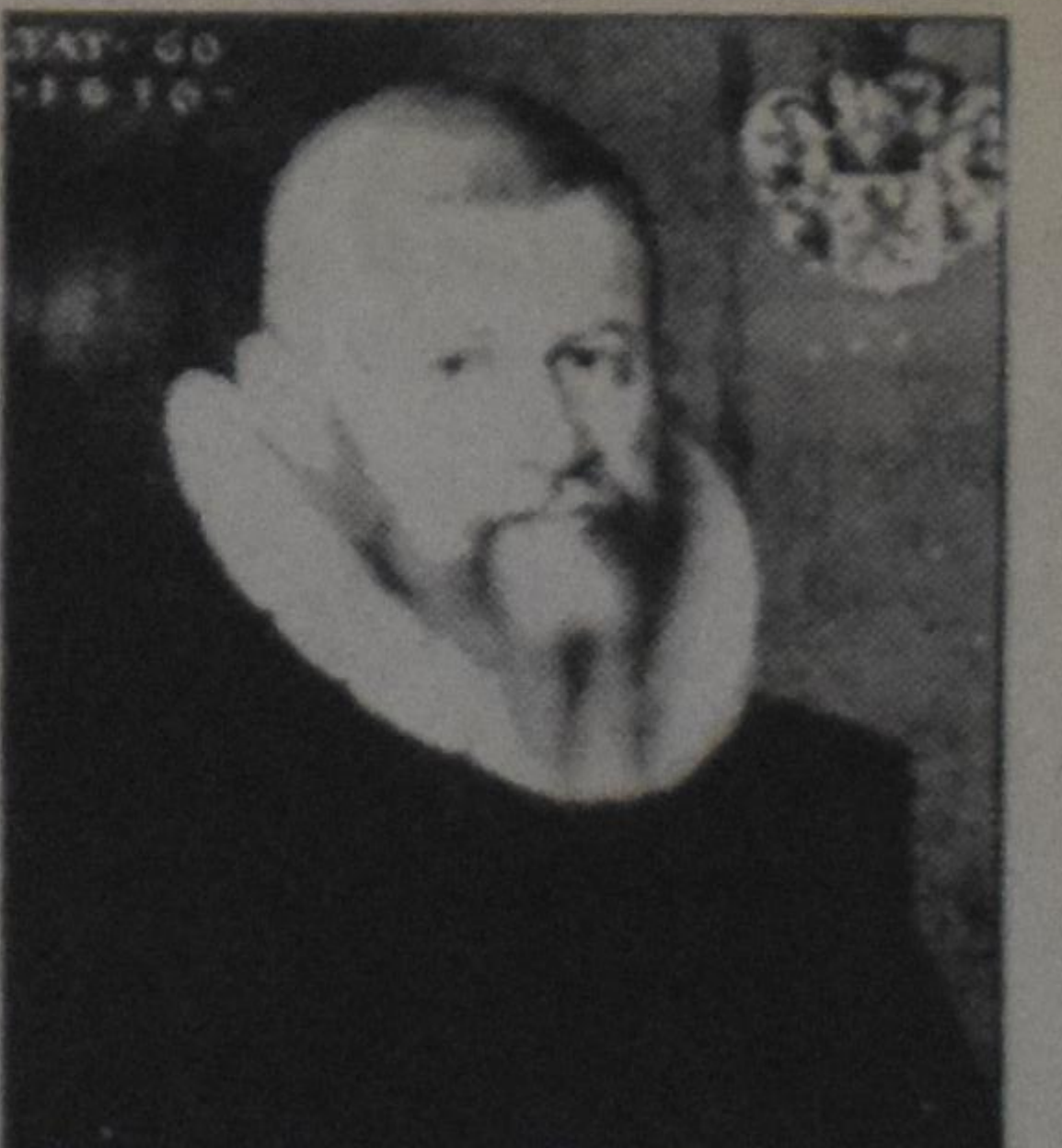
kwamen Lydius en Nardenus, predikanten uit respectievelijk Amsterdam en Enkhuizen. In Leiden kwam de theologische faculteit veel moeilijker van de grond. Bovendien had die naderhand veel te lijden van de felle strijd tussen aanhangers van Arminius en Gomarus. Daaruit blijkt eens te meer de gedrevenheid van de Friese oprichters die er veel aan gelegen lag om in korte tijd een goede predikantenopleiding uit de grond te stampen. Ze wilden daarmee hun calvinistische idealen uitdragen en het diep gewortelde rooms-katholieke geloof uitbannen.

Men schroomde niet om de meest vermaarde theologen een fiks salaris in het vooruitzicht te stellen. Van solliciteren naar een vacature was indertijd geen sprake. De hoogleraren waren veel mobieler en werden net als predikanten beroepen. Welke instelling het meeste bood had de meeste kansen. Later heeft dit tegen elkaar opbieden Franeker verscheidene uitstekende professoren gekost. Zij werden door de meer vermogende universiteiten als die van Utrecht en Leiden gewoon weggekocht. Een hoogleraar van naam kon daardoor wel de helft meer verdienen dan minder bekende collega's.

De officiële opening van de Franeker Academie vond plaats op 29 juli 1585, maar het duurde nog wel bijna een jaar voor de eerste studenten er colleges kwam volgen. Behalve de drie theologen benoemde men de vermaarde jurist

Henricus Schotanus voor de rechtenfaculteit, Adama voor filosofie. Tiara en Drusius werden uit Leiden 'gelokt' voor het grieks en hebreuws. Alleen de faculteit geneeskunde kwam moeilijk op gang. Pas vier jaar na de oprichting werd de leerstoel bezet door Alardus Auletius.

De Franeker academie heeft veel geleerden van grote klasse voortgebracht. Zij droegen de roem uit tot ver over de landsgrenzen. Maar ook uiterst merkwuurde en fel omstreden professoren droegen hun luister bij aan de historie van Frieslands hogeschool. Eén van de meest omstreden



Professor Sibrandus Lubbertus (1556-1625)

professoren was de pool Johannes Maccovius. Hij was theoloog en vurig calvinist. Door zijn levenswandel lag hij regelmatig overhoop met zijn collega's. Hij zou zich voortdurend hebben bezondigd aan drankzucht, vechtlust en kwaadsprekerij. Anderzijds werd hij weer geëerd als vernieuwer van de calvinistische dogmatiek.

Vervolg op pagina 22...



De Franeker "loskop" en de Franeker student.

en de Spanjaarden werden op één hoop geveegd. De hervormde leer werd tot de ware godsdienst verheven.

Om het calvinisme handen en voeten te geven waren predikanten nodig. Weinig jongemannen voelden zich geroepen een theologiestudie te volgen die een schamel betaalde predikantenbaan in het vooruitzicht stelde. Bovendien moest men voor een gedegen calvinistische opleiding helemaal naar Genève of sinds 1575 naar Leiden. Het was in die tijd, gezien de militaire en politieke schermutselingen, ook nog een hachelijke onderneming om naar de universiteitssteden te reizen.

De calvinistische machthebbers bepaalden dat in Friesland een predikantenopleiding ter hand moest worden genomen. Dit ter verbreiding van de hervormde leer en ter ondersteuning van het gezag van kerk en Friese Staten. Dit voornemen was de

beschouwen de komst naar Friesland van de theoloog Sibrandus Lubbertus uit Emden als een eerste stap naar de oprichting van een Friese universiteit. De Friese Staten namen hem in 1583 in overheidssdienst. De beide historici Franck Smit en Goffe Jensma, die zich in verband met herdenking van de oprichting hebben verdiept in de historie van de academie, vonden echter een resolutie van de Friese Staten, gedateerd op november 1581. In dat Statenstuk is al sprake van de

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## Dutch

# Van calvinistisch idealisme naar ivoren regententoren

... vervolg van pagina 21.

Grote roem verwierven ook de kruidenspecialist Menelaus Winsemius, die de hortus botanicus aanlegde, en de wiskundige Adriaan Metius die talloze studenten uit binnen- en buitenland naar zijn colleges trok.

Aan de Franeker Academie doceerden in verhouding veel professoren van Friese herkomst. Smit vond in de lijst met 177 hoogleraren ruim een derde deel van Friese afkomst,



een derde deel kwam uit de rest van de republiek en een derde uit het buitenland (vooral Duitsers). Het 'friesegene' speelde in die tijd kennelijk al een vrij grote rol, want er werd in het benoemingsbeleid wel degelijk rekening mee gehouden, aldus Smit.

Vooral in de beginperiode was theologie de belangrijkste faculteit in Franeker. Het gros van de studenten bestond uit hardwerkende jongelieden. Een minderheid bouwde echter vanaf het begin een reputatie

op die in felle tegenspraak was met de idealen van de oprichters. Zij vormden met stad-, streek- of landgenoten de zogenaamde nationes (studentenverenigingen). In het rustige provinciestadje met weinig uitgaansmogelijkheden zochten zij hun eigen vertier dat veelal uitmondde in drankmisbruik, ordeverstoringen en vechtpartijen. Franeker had geruime tijd de 'eer' de meest losbandige studentenbevolking te herbergen.

### Vaderlijk

De professoren, maar ook de studenten hadden vele privileges, zoals vrijstelling van belastingen en accijns. Ze vielen bovendien onder een eigen rechtspraak. In de praktische toepassing bleek die nauwelijks uit te stijgen boven een vaderlijke begeleiding. Het senaatsbestuur bestaande uit de rector magnificus en vertegenwoordigers van de vier faculteiten dienden de tucht te handhaven. Alleen de halsmisdaden vielen onder de normale burgerlijke rechtspraak. Het losbandige volkje trok zich van de tucht in eigen huis weinig aan. De Franeker loskop was berucht. De grotere mobiliteit van de studenten was debet aan dat gedrag. Men bepaalde zich niet, zoals tegenwoordig tot één universiteit, maar zwierf dikwijls langs vele door heel Europa, op zoek naar de grootste geleerden. Net als bij koloniale en kruisvaarders werden de normen in den

vreemde nog eens op zij gezet.

Het studentenleven was niet alleen voorbehouden aan de rijken. Immers het doel van de oprichters van de Franeker academie was zoveel mogelijk de theologiestudie te bevorderen. Juist in rijkere kringen had die faculteit niet de voorkeur. Het eindstation was namelijk een niet al te best betaald predikantenbestaan. Een rechtenstudie bood maatschappelijk een veel betere toekomst. Om de onbemiddelde jongeren een kans te geven werden beurzen ingesteld. Ook konden de minvermogende studenten voor goedkope of gratis maaltijden terecht in een speciale eetgelegenheden, de zogenaamde burse.

### Hongaren

Onder de rondreizende studenten bevonden zich vanaf 1600 tot 1700 veel buitenlanders die voor kortere of langere tijd stonden ingeschreven. De Duitsers scoorden het hoogst maar ook veel Polen en Scandinaviërs wisten de Franeker academie te vinden. Een speciale plaats namen de Hongaren in. Uit dit steeds weer door godsdienstoorlogen en vervolgingen geteisterde land kwamen veel studenten naar Franeker om er een theologiestudie te volgen. Uit de registers blijkt dat een 1200 Hongaren hier hebben gestudeerd. Dat is 8 procent van het totaal aantal ingeschrevenen.

Een paar grafstenen in de Franeker Martinikerk fungeren als stille getuigen. In de noordbeuk van de kerk ligt een steentje waarop drie Hongaarse theologiestudenten staan vermeld. Zij overleden in 1721, 1735 en 1770. In de zuidbeuk ligt een steentje met de naam van een Hongaar die in de zestiende eeuw stierf.

De Franeker hogeschool maakte perioden van ongekende bloei door waar zelfs 's lands eerste universiteit in Leiden dikwijls jaloers op is geweest. De toevloed van buitenlanders heeft daartoe in belangrijke mate bijgedragen. Voortdurend probeerden de beide instellingen ook elkaars beste professoren af te troggelen. Wat dat betreft moest Franeker uiteindelijk het onderspit delven. Leiden was rijker en oefende door de centrale ligging ook meer aantrekkingskracht uit. Met name in de achttiende eeuw fungeerde Franeker als een soort kweekplaats voor andere universiteiten. Jonge veelbelovende hoogleraren vertrokken dikwijls al na enkele jaren vooral naar Leiden of Utrecht.

Na 1700 begon het verval van de Franeker academie. Dat kwam het eerst tot uitdrukking in het teruglopen van het aantal studenten. Een verschijnsel dat zich indertijd ook bij de andere universiteiten openbaarde, echter in Franeker sterker dan elders. De buitenlanders en vooral de stroom Duitsers bleven weg omdat in hun eigen

land meer studiemogelijkheden kwamen.

### Verval

Volgens Jensma is er — vooral in de laatste halve eeuw — een niet minder belangrijke oorzaak van het verval aan te wijzen: het traditionalisme bij de regenten. Er ontwikkelde zich internationaal een geweldige belangstelling voor de natuurwetenschappen en het experimentele onderwijs. De traditioneel ingestelde regenten die het in het curatorium (bestuur) voor het zeggen hadden, blokkeerden deze ontwikkeling voor Franeker. Steeds minder hoog gekwalificeerde professoren kozen Franeker als standplaats. Het aantal studenten daalde schrikbarend. Grote hervormingen en bezuinigingen in het onderwijs deden de rest.

Op 22 oktober 1911 viel voor de Franeker academie het doek. Niet de Friezen, maar de Fransen namen dat besluit. Napoleon lijfde in 1810 Nederland in bij zijn keizerrijk. In de in 1811 opgelegde nieuwe structuur voor het hoger onderwijs kwam Franeker niet meer voor. In 1812 volgde de roemloze liquidatie.

Overgenomen uit Friesch Dagblad, 21 september, 1985.

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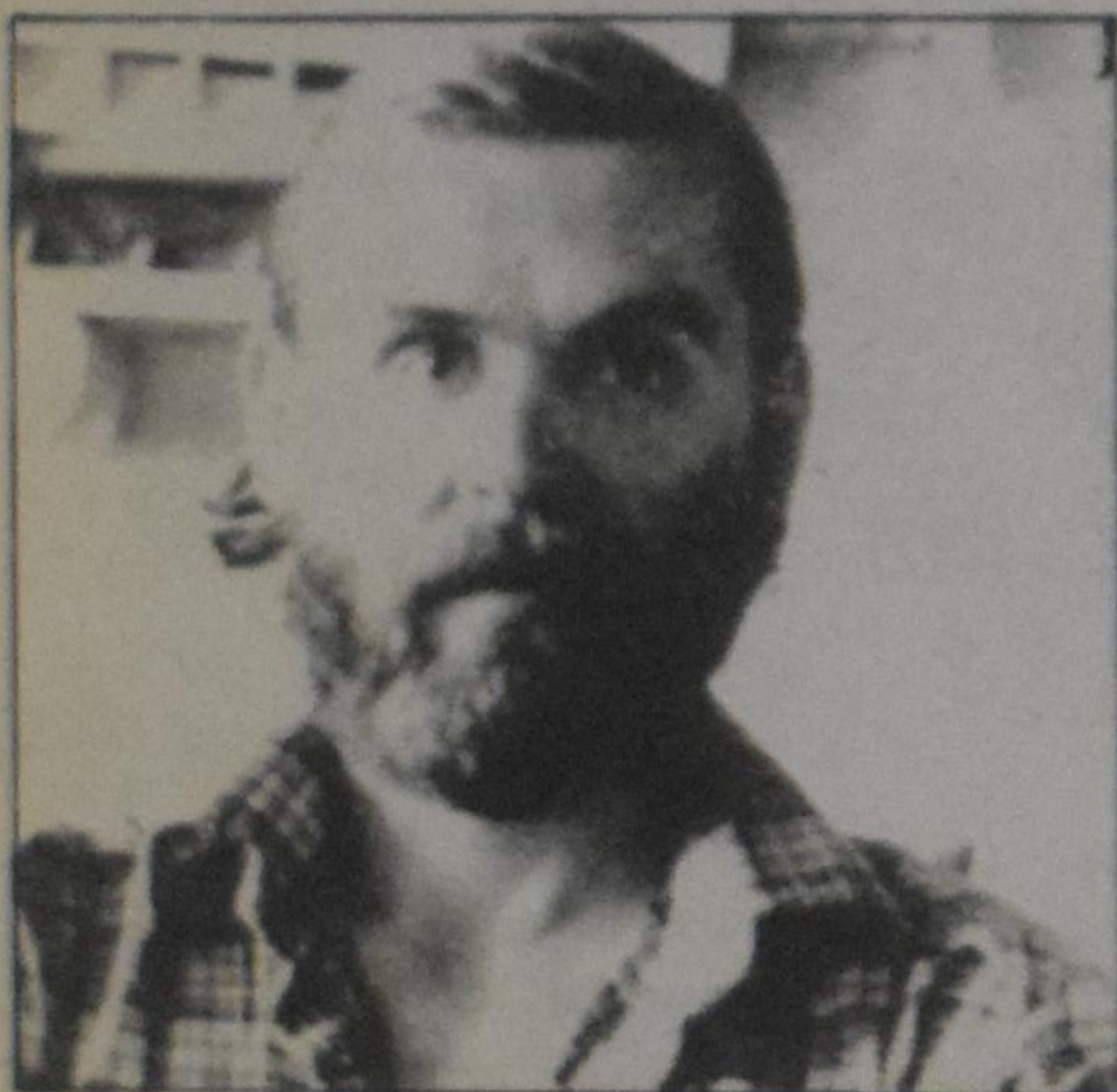
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## Russische kerkhistoricus gearresteerd

SOVIET UNIE — Onverwachts is de Russische-orthodoxe diaken *Vladimir Roesak* gearresteerd. Op de avond van de 22e april werd hij opgebeld door een onbekende man, die hem vroeg naar een bepaalde plaats te komen omdat hij iets belangrijks met hem wilde bespreken. Sinds Vladimir zijn kamer in Moskou verliet, is hij niet meer teruggekeerd. De volgende dag kwam de KGB zijn kamer doorzoeken. Vrienden die protesteerden kregen een dokument te zien, waaruit bleek dat Roesak gearresteerd was. Hij wordt beschuldigd van anti-Soviet opruiing en propaganda. Dit is de meest gebruikte aanklacht tegen dissidenten en christenen die opkomen voor vrijheid van godsdienst. Er staat een maximale straf op van zeven jaar



werkkamp, gevolgd door vijf jaar verbanning.

Vladimir Roesak stond al op de zwarte lijst van de KGB nadat hij in 1983 een brief aan de Wereldraad van Kerken had geschreven, die op dat moment in Vancouver vergaderde. In deze brief riep hij de vergadering op zich geen zand in de ogen te laten strooien door de officiële afgevaardigden van de Russisch-orthodoxe kerk en dat zij deze delegatie vooral niet moesten verwarren met de ware Russisch-orthodoxe kerk.

Kort daarvoor was hij nog werkzaam als redakteur bij de uitgeverij van de Russisch-orthodoxe kerk. Toen de KGB erachter kwam dat hij bezig was de geschiedenis van de Russisch-orthodoxe kerk sinds de revolutie van 1917 te schrijven, werd hij ontslagen. Zijn lezing van de geschiedenis strookte niet met de officiële, door de partij geschreven, geschiedenis.

Overgenomen uit *Kruistochten*.

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## Books

Nicaragua

### Witness against the "Sandinista propaganda machine"

*Breaking Faith: The Sandinista Revolution and Its Impact on Freedom and Christian Faith in Nicaragua* by Humberto Belli. Westchester, IL: Crossway Books, 1985, 271 pp. Reviewed by Harry Antonides, Toronto, Ontario.

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*Breaking Faith* provides a great deal of information about the events that led up to the overthrow of Somoza in July 1979, and about the way the Sandinistas managed to gain control by deception and terror. Belli quotes from numerous FSLN documents to show its consistent commitment to the ideology of Marxism-Leninism.

The FSLN leadership was well aware that the Nicaraguan population, which is predominantly Catholic, would never embrace an atheistic ideology like Marxism. That's why they cultivated two different images. To the outside they presented themselves as believers in political pluralism, free elections and a free economy. Internally they indoctrinated their followers with their commitment to a one-party dictatorial state, euphemistically referred to as "people's democracy" or the "people's revolution." They are true Leninists in that they consider themselves to be the vanguard of the party who alone is able to correctly interpret the true meaning and direction of the revolution.

After the defeat of the Somoza forces in July of 1979, the true intentions of the Sandinistas became increasingly obvious. Its leadership arrogated to itself all final authority. This process was accomplished by the politicization of every sector of society, especially of the media, the military, internal security, the economy and education. Disillusionment soon set in among the democratic members of the government, and one by one they were either pushed out or left in disgust.

Belli gives a chilling account of the ruthlessness and cruelty with which opposition was intimidated and silenced. In May of 1984, Amnesty International condemned the torture and mistreatment of political prisoners in Nicaragua.

*Breaking Faith* explains why many Christians, even after the truly oppressive nature of the

Nicaraguan government has been exposed, continued to serve as Sandinista apologists in Nicaragua and in the Western democracies. The key to this paradox lies in the nature of revolutionary Christianity, especially as articulated in liberation theology. Belli describes a number of church-related organizations that have become important channels for the Sandinista propaganda. They include such bodies as the Antonio Valdivieso Ecumenical Center (CAV), the Central American Historical Institute (IHCA), the Latin American Evangelical Committee for Christian Education (CELADEC), the Ecumenical Axis, and the Evangelical Committee for Aid to Development (CEPAD).

A group of priests who support the Sandinista regime made this statement in 1981: "Finally we declare our unbreakable commitment to the people's Sandinista revolution, in loyalty to our people, which is the same as saying, in loyalty to the will of God." (p. 190) Belli gives many more examples of the complete surrender by Christians to the revolutionary ideology of the Sandinistas.

*Breaking Faith* is a much-needed and courageous witness against the almost overwhelming propaganda machine of the Sandinistas, which is so slavishly supported by many apologists in the West. While Nicaragua is not yet at the stage of Cuba or the Soviet Union, that is, a completely closed society, it is fast approaching that condition. And it will certainly achieve that if the Sandinistas have their way. For this reason, the urgent appeal issued by Humberto Belli may not be ignored by all who care for the truth and for the well-being of the Nicaraguan people.

This book is available from The Puebla Institute, P.O. Box 520, Garden City, MI 48135. Price: \$8.95 (U.S.), plus \$1.00 for postage and handling.

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Jesus says, "God is like the farmer. He loves us just like the farmer loves his sheep."  
from *The Lost Sheep*

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*The Precious Pearl; The House on the Rock; The Lost Sheep; The Two Sons*, by Nick Butterworth and Mick Inkpen. Portland, Oregon: Multnomah Press, 1986. 26 pp., hardcover, \$4.95 U.S. Originally published in the U.K. by Marshall Morgan and Scott. Reviewed by Marian Van Til.

This choice little series of Jesus' parables for children will both instruct and delight. The parables' impact comes through in their retelling in

modern, child-readable language and in the wonderful, whimsical coloured illustrations. The quality of those illustrations cannot be overemphasized. Any elaboration on the actual stories in Scripture is carefully done in keeping with their biblical spirit.

These small gems are just right for reading aloud to young children, or for children with just-learned skills to read to themselves.



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